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# ANTI-JACOBIN

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&c. &c. &c.

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Nunquam volui Populo placere; nam quæ Ego ſcio, non probat Populus; quæ probat Populus, Ego neſcio.

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## ORIGINAL CRITICISM.

*The Hiſtory of Cornwall: Civil, Military, Religious, Architectural, Agricultural, Commercial, Biographical, and Miſcellaneous.* By the Reverend R. Polwhele, of Polwhele, and Vicar of Manaccan. Volumes 1ſt and 2d. Quarto. PP. 447. 2l. 2s. Cadell and Davies, in the Strand. 1803.

WHEN we take up this work for peruſal, we take it with a lively remembrance of the author's many publications before, and with a certain aſſurance of applauding the Hiſtorian of Devonſhire in a new province of hiſtory. This province is the place of his birth, and the ſcene of his reſidence; the regions in which his anceſtors have held a conſiderable eſtate, and have made no inconſiderable figure, formerly. He comes as their repreſentative, to record their actions, and the actions of their cotemporaries, with the deeds of all the ages antecedent to all, as far as remains will tell what any of them have done of a memorable nature. This reach and range of plan is certainly very large in itſelf. Yet nothing is too large for Genius, and Learning, and Induſtry, united together. And, in full aſſurance of this, we open theſe two firſt volumes, and anticipate the others behind.

The 1ſt chapter includes the hiſtory of Cornwall from Cæſar to Vortigern. From an early part of this we will make a large extract, in order to ſhew, at once, the manner and the matter of Mr. Polwhele's hiſtorical intimations. We will even ſubjoin his notes to his text, for the ſame reaſon.

"Veſpaſian marched into the weſtern counties." Says Mr. Polwhele. "From the number of battles which we find Veſpaſian fighting with Danmonii in this expedition, it is very plain, that the Weſtern Britons did not ſo eaſily yield to the Romans, as ſome ſuppoſe," and particularly Dr. Borlaſe; "and our own chronicles confirm our idea of their ſpirit, in their account of the ſiege of Exeter, which was the conſequence of theſe battles, ſo ſucceſsful on the ſide of the Romans. Thus far the Roman writers and our chroniclers correſpond. But when the chronicler ſays, that Veſpaſian debarked his ſoldiers at Totoneſe*, we ſuſpect ſome little miſtake, and can eaſily account for it. I have not a doubt, but that the larger part of the Roman fleet co-operated with Veſpaſian's army. The *Totonesium littus* † of the chronicle was probably the general name of the whole coaſt from Portland to the Start; and the fleet, it is likely, ſailed along this coaſt, in concert with the land army as it marched into the Weſt. Between the naval and the land forces there was doubtleſs a regular communication: and poſſibly a reinforcement of ſoldiers from the fleet might have joined the main body of Veſpaſian's army, during his progreſs towards Exeter. Of this, the chronicle poſſeſſing ſome indiſtinct memorials, made Veſpaſian debark with his troops at Totneſs, or ſome other place on the ſouth coaſt; without conſidering the general movements of the Roman leader, and the improbability of his having ever embarked his army. This fleet was doubtleſs uſeful to him on a ſecondary view: but nothing is more unlikely, than that, after having gained ſo many battles over the Britons, he ſhould have had recourſe to his ſhips, and not have purſued his victorious route by land. Had he been defeated by the Britons, we ſhould not be ſurprized at ſuch a manœuvre: but, in the preſent caſe, nothing would be more impolitic. Veſpaſian had routed the combined armies of the Britons, and, aſſiſted by recruits from his fleet, was marching towards Exeter. We ſee all the towns in the eaſt of Danmonium, from its frontiers to the capital, receiving the Roman forces with little or no reſiſtance: and we ſee Veſpaſian before

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* "See the Hiſtory of Dover Caſtle, by the Rev. W. Darell, Chaplain to Queen Elizabeth, illuſtrated with ten views and a plan of the Caſtle, printed in 1786. The M. S. from which this work was printed, was tranſcribed from the original, in the library of the College of Arms, under the inſpection of the late Wm. Oldys, Eſq. then Norroy King of Arms. It was tranſlated by Mr. Alexander Campbell; and the views [are] taken by Groſe. "The Romans finding it impracticable to enter the Rutupine port, in conſequence of the meaſures taken by the active and vigilant Arviragus, after being toſſed about ſome time by contrary winds, landed, at laſt, in the Iſle of Wight, or, as I find in ſome authors, in the harbour of Totneſs." P. 8.

† "It is plain, from William of Worceſter, that the Totoneſian ſhore was not confined to the neighbourhood of Totnes, but meant all the ſouth coaſt;" or rather the ſouth-weſtern coaſt only; "as he ſays, 'Anglia inſularum maxima habit in longitudine 800 milliaria, hoc eſt, *a Totonesio* in *Cornubia* uſque ad Cateneſiam in Scotiâ.' William of Worceſter ſeems to conſider Cornwall and Devon as one county, in *comitatu* cornubiæ et Devoniæ." When it was all denominated *Damnonia*, or (as Mr. Polwhele improperly denominates it) *Danmonia*, it was naturally conſidered all as one province or one county.

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the walls of the city. In the mean time Arviragus, a Britiſh king, and probably Prince of Danmonium, was rallying his ſcattered forces, that had been routed on the frontiers. It is ſaid, that Arviragus was then in the eaſt of Britain, and he marched towards Exeter with a formidable army. The chronicle tells us, that Arviragus raiſed the ſiege. I can eaſily imagine, that the conflict between the Romans and Britons, under the command of this chief, was deſperate. That there was ſuch a chief as Arviragus, we certainly cannot doubt, when we recollect the words of Juvenal.

" Regem aliquem capies, aut de temone Britanno
" Excidet Arviragus.

" From a M. S. chronicle in the abbey of Glaſtonbury, (as we find in Warner's Eccleſ. Hiſtory), it appears, that the name of the king who made the firſt preſent to Joſeph of Arimathea, was Arviragus; and Joſeph is ſaid to have come into Britain in 63. It is in the time of Domitian, that Juvenal ſpeaks of Arviragus; and an old M. S. ſays, that Arviragus was dead at the time when the poet wrote. This Britiſh chief, therefore, might have been alive in 49, and ſo far Geoffry may be right, as well as the monks of Glaſtonbury."

We beg leave to ſubjoin here, in aid of Mr. Polwhele's arguments, what is ſurely much ſuperior in authority to either Geoffrey or the monk of Glaſtonbury, the monk being merely Geoffrey at ſecond hand; that the very language of Juvenal implies Arviragus to be alive when the poet wrote. The omened ſucceſs is, that the man meant " ſhall take ſome king a captive, or that" even " Arviragus" himſelf " ſhall be brought down by his ſpear from the high ſeat of his Britiſh car." This is a prediction impoſſible to have been conceived or uttered by any one in his ſenſes, if Arviragus had not been then known to be alive, to be a Briton, and ſomething more formidable than any common king of Britons, or of others.

" If Arviragus then," adds Mr. Polwhele, " be not a legendary hero; if the moment of his exiſtence, as ſtated by Geoffry, ſo exactly correſpond with the alluſion of the Roman poet, and indeed with veriſimilitude on every view of the caſe; why ſhould we diſcredit Geoffry of Monmouth in his account of this tranſaction in general? There is no reaſon, ſurely, for rejecting his authority, whilſt in the main points he is ſupported by authentic hiſtory."

Here we muſt interpoſe again, but only to intimate, that Geoffrey may well be received as an authentic hiſtorian in the main point, becauſe he borrowed the point from authentic hiſtory; and Geoffrey's evidence may well " ſo exactly correſpond with the alluſion of the Roman poet," becauſe from the Roman poet he derived it. The copy may well be ſimilar to the original in its general appearance. But Geoffrey has taken the intimation, and expanded it into a hiſtory; and ſhall the hiſtory be received as authentic, becauſe the intimation is?

" But," as Mr. Polwhele reſumes, " the line I have juſt quoted from the Roman poet ſeems to prove more than the exiſtence of Arviragus, at the period of Veſpaſian's conqueſt. It ſeems to imply," and actually does imply.

ply, "that this chief was a diſtinguiſhed warrior in his conflicts with the Romans," even that he was *then* become very formidable to them, "but that he was at laſt defeated: and there is no doubt, that at this critical conjuncture the Romans were victors. The honours conferred on Veſpaſian, after his return to Rome, would ſufficiently prove the complete ſucceſs of his campaign. And from Geoffry's mention of Exeter, as beſieged by Veſpaſian, I ſhould conceive that all the Britiſh and Roman warfare terminated here; ſince it will hereafter appear, that we have no traces of Veſpaſian's battles beyond Exeter*. In the mean time, *tradition* will throw great light on the obſcurity of hiſtory. Tradition, with no preſumptive proofs from hiſtory to precede it, is little to be regarded. If we allow it to lead the way, it is ever a fallacious guide. But when we can introduce it as an auxiliary, its claims are certainly to be heard."

This principle *we* think to be judicious and juſt. Mr. Polwhele accordingly goes on thus to apply it.

"We have intimated, that Devonſhire and Cornwall were by no means the ſcene of Veſpaſian's thirty battles with the Danmonians and weſtern nations; that theſe conflicts were in the neighbouring provinces; and that probably the laſt battle of any conſequence (except that before the walls of Exeter) was fought on the confines of Danmonium. Agreeably to this idea, there is a ſtrong tradition in the pariſh of Biſhop's Lydiard, that lies under the Quantock Hills, relating to a Roman battle. On a farm in this pariſh (ſay the country people) was fought the laſt battle between the Weſtern Britons and their enemies of Rome. The former were totally defeated; and the farm has ever ſince been called *Conquest Farm*. The tenant is ready to point out to enquirers the very ſituation of the armies: and near the fatal ſpot is a circular camp of about twenty acres. This, ſurely, is remarkable: and here I can readily ſee the ſpot, where Veſpaſian routed the Britons before he proceeded in his march towards Exeter. That the laſt violent effort of the Danmonians to preſerve their liberty was on the frontiers, and probably on the traditional ſpot in the neighbourhood of the Quantock Hills, may further appear from a view of their *circumſtances* and *character*. The Weſtern Britons, whether they had before ſubmitted to the Romans or not, were doubtleſs at this moment free. At the ſame time they ſaw all their neighbours crouching to the Roman eagle, and abandoning in deſpair every claim to independence. Thus circumſtanced, they would

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* "Whether the Emperor Claudius ſubdued the iſlands of Sylleh, is uncertain: but he is ſaid to have made uſe of Arviragus, (ſon of Cunobeline, a grandſon of Theomantius, Duke of Cornwall), afterwards King of Britain, to conquer the Orcades and the provincial iſles, (Pont. Virun. p. 28)." This Ponticus Virunnius, who is ſo gravely cited here by Dr. Borlaſe, is only like the monk of Glaſtonbury above, a copy from the original of Geoffrey's Chronicle. "Whether Sylleh was ranked among the latter, is doubtful, but not unlikely, conſidering its ancient fame for tin. However that be, Sylleh is only noted for two or three baniſhments of diſgraced Romans, during the empire of that people in Britain." *Borlaſe's Obſervations on the Iſlands of Sylleh*, p. 99." Dr Borlaſe's doubt gravely ſtated, whether Sylleh was conquered when the Orkneys were ſubdued, by Arviragus, the grandſon of Theomanthus; muſt make even Heraclitus laugh.

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naturally collect all their forces and march to the frontiers to prevent the inroads of the enemy, and, if ſufficiently ſtrong, to give them battle. But, if this ſtruggle for liberty proved ineffectual, if after their defeat the enemy were able to advance into the heart of their country, and to poſſeſs themſelves of every town and fortreſs, the Danmonians, with the example of their ſubjugated neighbours before them, would rather concert meaſures for the termination of the war, than rally their ſcattered troops at every interval, to annoy and irritate the Romans, inſtead of oppoſing with effect the progreſs of the conquerors.—Their *character*, as a *warlike* and as a *mercantile* people, would naturally occaſion ſuch a conduct. The Danmonians, the hiſtorian ſays, were *gens validiſſima.*"

As they might well be denominated, when they had reduced the *Carnabii* and the *Cimbri* of Cornwall, in addition to the Britons of Devonſhire.

" Is it likely, therefore, that they ſhould repoſe in ſtupid inactivity, or remain in their ſeveral ſtations with trembling apprehenſions; whilſt the Roman armies were marching down upon them, and every where laying waſte their territories? But their character as merchants would prevent them from protracting a fruitleſs oppoſition. It would obviouſly ſuggeſt to them conciliatory meaſures, leſt the repoſitories of their merchandize ſhould be converted into magazines of arms, and Danmonium, the flouriſhing ſeat of peace and opulence, ſhould become a waſte of famine and confuſion. Beſides, the politeneſs and courteſy attached to the mercantile character, would interpoſe to prevent any fu ther conteſts with a people whoſe generous diſpoſition was not unknown to the Danmonians. Nor were they incapable, from their modes of life, of penetrating into the views of the enemy. They were full of expedients, and were able to ſeize the beſt opportunities for an accommodation: and they ſaw, that it was more politic to ſecure a part of their property, than to riſque the loſs of the whole. If, in the midſt of Danmonium, any reſolute oppoſition was made to the Roman arms, it is probable that the laſt ſtand was before the walls of the capital. Here was the palladium of their merchandize: here hiſtory has led us to trace their laſt ſtruggles: and here their character as warriors and merchants would equally induce us to mark expiring liberty."*

We thus ſee Mr. Polwhele in that light with which he firſt comes forward to our view; as diſquiſitious, diſcerning, and judicious; yet rather rhetorical than hiſtorical. The nation of the Damnonii is characterized as " validiſſima gens," or a people ſtout and ſtrong, becauſe it had reduced the Cimbri and Carnabii under its power. But the mercantile character attached to the whole belonged to a part only, even to its tributaries the Carnabii, even to *their* iſles the Caſſiterides or Sylleh.

" For the cantred of Tamara," ſays Mr. Polwhele, in fixing the hundreds and the hundred-courts of the Britons before the Romans came, " we may fix, I think, the ſeat of judicature at Crockern-torr, or Dartmoor: here indeed it ſeems already fixed at our hands; and I have ſcarcely a

* Vol. I. p. 11. 14.

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doubt, but the ſtannary parliaments at this place were a continuation even to our own times, of the old Britiſh courts before the time of Julius Cæſar. Thoſe ſtannary parliaments were ſimilar, in every point of reſemblance, to the old Britiſh courts. Crockern-torr, from its ſituation in the middle of Dartmoor Foreſt, is undoubtedly a very ſtrange place for holding a meeting of any kind. Expoſed as it is to all the ſeverities of the weather, and diſtant as it always hath been within our times, or within the memory of man, from every human habitation, we might well be ſurprized that it ſhould have been choſen for the ſpot on which our laws were to be framed; unleſs ſome peculiar ſanctity had been attached to it, in conſequence of its appropriation to legal or judicial purpoſes from the earlieſt antiquity. Beſides, there is no other inſtance that I recollect, within our own time, of ſuch a court in ſo expoſed and ſo remote a place."

There is one inſtance, however, which *we* recollect, and which Mr. Polwhele has forgotten. In the Iſle of Man is a 'court called the *Tinwald*, from the Daniſh word *Ting* i. e. *Forum Judiciale*, a Court of Juſtice, and *wald* i. e. fenced. It is held *on a hill*, near the *middle of the iſland*, and *in the open air*. At this great meeting, where all perſons are ſuppoſed to be preſent, all new laws are to be publiſhed, after they have been agreed to by the governor, council, deemſters, and 24 keys, and have received the approbation of the Lord of the Iſle*.' This is certainly a court very ſimilar in its matter and manner to the ſtannary parliament of Devonſhire. We even believe it to be equally *Britiſh* alſo, as the language of the Iſle is actually *Britiſh* at this day.

"On this Torr, not long ſince, was the Warden's or Preſident's chair, ſeats for the jurors, a high corner ſtone for the cryer of the court, and a table, all rudely hewn out of the rough moorſtone of the Torr, together with a cavern, which for the convenience of our modern courts was uſed in theſe latter ages as a repoſitory for wine."

Yet this was hardly for *wine*, at any period however recent. It could have been for *ale* or *beer* alone. Wine was not drunk in any gentleman's houſe ſo remote from London as this was, within any period of holding theſe conventions *ſub Dio* and *ſuper jugum*.

"Notwithſtanding this proviſion indeed, Crockern-torr was too wild and dreary a place for our legiſlators of the laſt generations; who, after opening their commiſſions, and ſwearing the jurors on this ſpot, merely to keep up the old formalities, uſually adjourned the court to one of the ſtannary towns. From the nature of this ſpot, open, wild, and remote; from the rocks that were the benches; and from the modes of proceeding, all ſo like the ancient courts, and ſo unlike the modern; I judge Crockern-torr to have been the court of a cantred, or its place of convention, for the purpoſes of the legiſlature."†

We judge it ſo likewiſe, though we know it not to be "all ſo like the ancient courts," becauſe we know of no court like this, except

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* Gibſon's Camden, 1453. Edit. 3d. † P. 29.

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the one that we have mentioned, and becauſe even this is not noticed by Mr. Polwhele. Yet we can aſſimilate this ſtill more, to the ſtannary parliament of Dartmoor Foreſt. 'The manner of the Lords of Man's *inveſtiture*,' ſays the ſame writer who has juſt before deſcribed the *Tinwald* to us, even that genuine model of a Primitive Biſhop, Dr. Thomas Wilſon, the Prelate of the iſle, 'and receiving the *homage of his people*, at *his firſt acceſſion*, was this; he was to *ſit on the Tinwald Hill*, in *the open air*, in *a chair of ſtate*, with a royal cloth or canopy over his head; his face to the eaſt, (towards a chapel eaſtward of the hill, where there are public prayers and a ſermon on theſe occaſions,) and his ſword before him, holden with the point upward. His Barons, viz. the Biſhop and Abbot, with the reſt in their degrees, *ſat* beſide him on benches of ſtone; his beneficed men, council, and deemſters, *ſat* before him. His gentry and yeomanry, in the third degree, and the twenty-four keys, in their order, and the commons, *ſtood* without *the circle*, with three clerks in their ſurplices.*' We thus catch the laſt likeneſs of a ſtannary parliament for Devonſhire and Cornwall, in the repreſentation of a *Tinwald* exiſting to our own times within the Iſle of Man. Yet let us view the only variations ſubſtantial and original in this repreſentation. 'This court is held in the open air, on an *artificial* mount or hill *covered with turf*, having *ſteps* cut on the *ſouth* ſide for *aſcending to the top*,' juſt as are cut on the ſame ſide for the ſame purpoſe in that famous barrow of the Britons, Silbury Hill, near Marlborough. 'It is ſurrounded by a ditch and rampart of earth, including an area of the form of a right-angled parallogram; the entrance into this area was through *ſome upright ſtone jambs*, *covered with tranſverſe impoſts*, *like thoſe at Stonehenge*†.' All unite to give the *Tinwald* the ſtrongeſt features of a *Britiſh* face; and *Britiſh* aſſuredly is it, with all the iſle in general; *Din* or *Tin*, in Welſh, ſignifying a hill, as *Din bren*, alias *Tin-bren*, is the townſhip where Caſtell Dinas Brân, in Denbighſhire, is ſituated, and *Tin* Sylury and *Tind* Aethevy, are in Angleſey, where a final *d* is ſubjoined; and *Gual* or *Gwal* in Wales importing a wall or fence, as *Fal*, in Iriſh, imports a wall, a fence, or a fold.

"The Corniſh entertain," adds Mr. Polwhele, in an *original* obſervation upon one ſuperſtition ſtill retained by the Corniſh, and we wiſh to mark his *original* notices in preference to others, as doing him moſt honour, "ſome ſort of veneration for *Bees*; which is indicated by their annexing an idea of misfortune to the purchaſe of a ſwarm. They hold bees too ſacred to be bought for money. But, what ſeems to prove the exiſtence of an ancient ſuperſtition is, the practice of invoking the ſpirit *Browny*, at the time of ſwarming; a familiar ſpirit, whoſe peculiar province is the protection of the hive. The inhabitants of Shetland§, and the iſles, pour libations of milk or beer," as the firſt natural or artificial liquors of man, "through a holed ſtone, in honour to Browny. And I doubt not, but the Corniſh were

* Gibſon, 1445. † Gough. iii. 701. "§ See Martin, p. 391."

accuſtomed to ſacrifice to the ſame ſpirit." A note adds what ought to have been exalted into the text, that "the Corniſh cry BROWNY, BROWNY, from a belief, that this invocation will prevent the return of the bees into their former hive, and make them pitch, and form a new colony.*"

This we believe to be ſtrictly true, from all that we have ſeen or heard concerning Cornwall. Yet from this very ſource of intelligence we cannot but think, that Mr. Polwhele has not traced the current completely up to the fountain.

"It is not long ſince," ſays Martin in the paſſage referred to by Mr. Polwhele, "that *every family of any conſiderable ſubſtance* in thoſe iſlands" (ſo ſtrongly does worldly-mindedneſs conjure up fears and ſpirits *from the vaſty deep!*) "was *haunted* by a *ſpirit* they called BROWNY, which did *ſeveral ſorts of work*; and this was *the reaſon* why they gave him *offerings* of the *various* products of *the places*: they *come*, when they *churn'd their milk*, or *brew'd*" their ale, "poured ſome *milk* and *wort* through the hole of a ſtone, called BROWNY's ſtone."† Accordingly, "a miniſter in this country" adds Martin concerning the Shetland Iſles, "had an account from one of the ancient inhabitants, who formerly brewed ale, and ſometimes *read his bible*, that BROWNY was *much diſpleaſed* at his *reading in that book*;" ſuch a very dæmon was BROWNY in the conception of his worſhippers! "and *if he did not ceaſe to read in it any more*, BROWNY would *not* ſerve him as formerly. But the man continued his reading notwithſtanding, and when he brew'd *refuſed to give any ſacrifice* to BROWNY; and ſo his *firſt* and *ſecond* brewing miſcarried, without any viſible cauſe in the malt," but merely from the influence of fear upon his mind, and from his conſequent neglect of the precautions which he had taken before; "but the third brewing" from the recovery of his mind, and the renovation of his own meaſures before, "proved good; and BROWNY got *no more ſacrifices* from him after that. There was another inſtance of a lady in Unſt, who refuſed to *give ſacrifice* to BROWNY, and" from the ſame principle of forgetfulneſs, in fear, "loſt two brewings; but the third," from the ſame recoil of the mind and memory, "proved good; and ſo BROWNY vaniſhed quite, and troubled them no more.‡"

Nor is this malevolent being, thus exalted into the throne of God by the folly or fearfulneſs of man, confined in his power to the provinces within which Martin thus ſeems to circumſcribe his authority. That province appears to have ſhared in the like idolatry with the whole iſland of Britain. This the appearance of the ſame idolatry in the north and in the ſouth of the iſland, deciſively proves. Yet we can prove it by farther appeals to fact. Thus we find in one of the Shetland iſles a judicature exactly like the Stannary Parliament of Devonſhire, or the *Tinwald* of the Monks; in the pariſh of *Tingwall*, there being what the natives call a *Law-Ting*, an iſle in a freſh-water lake, with an entrance into it by ſome ſtones laid in the water, and with "four great ſtones" within, "upon which ſat the judge, clerk, and other officers of the court," while the inhabitants that had

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* P. 40. "† Martin, 391, 392." "‡ Ibid."

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ſuits attended on the other ſide of the lake, and "when any of them were called by the officer, he entered by the ſtepping-ſtones.*" Accordingly we ſee the acknowledgment of the Corniſh BROWNY predominant in the weſtern iſles as well as the northern. Sir Norman Macleod and others playing at tables in the iſland of Sky, upon the intended poſition of one of the table-men, the player was heſitating awhile, becauſe the fortune of the whole game depended upon it; when the butler, ſtanding behind, in a whiſper ſuggeſted a poſition that won the game. Sir Norman, hearing the whiſper, aſked, who ſuggeſted a poſition ſo judicious? The butler was announced as the perſon; and the wonder was then great, becauſe the butler could not play the game. Yet the wonder was ſtill greater, when the butler, being interrogated, "owned that he never played in his life; but that he ſaw the ſpirit BROWNY reaching *his arm over the player's head.* and *touched* [touching] *the part with his finger on the point*, where *the table-man was to be placed*†" So much did this ſpirit interpoſe in the affairs of men, and ſo kindly did he come forward at times to direct even a movement in their games, according to the received opinion of the weſtern iſlanders! Nor are theſe all the remains of the worſhip once paid to this *Ariel* of the iſles. In the Iſle of Sky,

"They had an univerſal cuſtom of pouring *a cow's milk* upon a little hill or big ſtone, where the *ſpirit called* BROWNY was *believed to lodge*; this ſpirit always appeared *in the ſhape of a tall man*, having *very long brown hair.* There was *ſcarce any the leaſt village* in which *this ſuperſtitious cuſtom did not prevail.* I enquired the reaſon of it from ſeveral well-meaning women, who until of late had practiſed it; and they told me, that *it had been tranſmitted to them by their anceſtors ſucceſsfully*, who *believed it was attended with good fortune*; but the moſt credulous of the vulgar had now laid it aſide.‡"

Nor is even this the whole of the worſhip that was recently paid to our Britiſh *Ariel.* In the iſland of Valay, about four miles in circumference, are three chapels together; and "below the chapels there is a *flat thin ſtone*, called BROWNY's Stone, upon which the *ancient* inhabitants *offered a cow's milk* every *Sunday*; but this cuſtom is now quite aboliſhed.§" Such a dæmon or deity was this god of our Britiſh anceſtors, ſo wholly unnoticed by all our hiſtorical antiquaries, until ſo happily reſcued from oblivion by Mr. Polwhele's pen, and ſo fully diſcloſed by ourſelves at preſent! Nor are we unable to explain his very name, ſo ſeemingly unintelligible in itſelf. This dæmon of the beer barrel, this deity of the bee-hive, and this god of the milk churn, to whom libations were poured of milk or of ale, and invocations offered for making the bees to ſwarm, had no humbler a title than that of *his Highneſs!* We are all familiar with the name of *Brennus*, the Gallic general, who ſacked Rome in the days of Camillus. *Brenhin* or *Brennin* is accordingly a king in

* Martin, 383. † Ibid, 320. ‡ Ibid, 110. § Ibid, 67.

Welch

Welch at preſent. The legendary chronicles of Wales even make this king or general a Briton, and denominate him *Bran*. The appellation therefore ſignifies a high perſon, as *bre* is a hill or mountain in Welch, and pen-*bre* is a hill-head; as *bryn*, is a mountain in Corniſh; and *bryn-tyn*, is nobles, or royal; and as *bron* is either a hill or a human breaſt (not as the Corniſh lexicographer aſſerts), by derivation from a breaſt to a hill, but invariably (as all analogy proclaims) by tranſlation from a hill to a breaſt. And *Bran* or *Bron*, with that *y* final, which the Corniſh, at this day, ſubjoin to ſo many of their words, in even their Engliſh converſation, but which the Britons of the Shetland or Weſtern iſles appear from this very appellation of BROWN-*y* to have equally ſubjoined, conſtitutes the name of this *Jupiter* among the *Lares* of Britain. Let us now be more *general* in our obſervations, in order to be more extenſive in our accounts. The firſt chapter relates the civil and military tranſactions; the ſecond deſcribes the civil and military conſtitution; the third is concerning religion; and the fourth on the civil, and military, and religious, architecture.

"There are *two points*," ſays the author very judiciouſly on the laſt, "from which, as we trace the Roman roads and ſtations, we ſhould endeavour to keep at an equal diſtance: the *one* is, a littleneſs of reſearch (if reſearch it may be called) ſo common in our antiquaries, who timidly creep upon the ground, or proceed with feeble ſteps; as confined in their ideas, as they are ſlow in their movements. Characters of this deſcription are appalled at a conjecture! Poor, doubting, apprehenſive creatures, they require abſolute proof of every fact, where from the nature of the ſubject ſuch evidence is impoſſible. The reſult, therefore, of their diſcoveries on Roman-Britain is nothing more than a few ſcattered relics, bits of broken roads which they are unable to put together, and here and there a camp, which they are afraid to ſeparate from the vulgar maſs of Daniſh caſtles, but which, if reſcued from its diſgrace, they bring forward to no end; inſulated it ſtands, and ſo may ſtand for ever. In inveſtigating the works of the Romans, we ſhould enlarge our ideas, we ſhould proceed with a Roman comprehenſiveneſs of mind, and taking the whole ſcale of the country into view, ſurvey it with a military eye. Hence the Roman works will be rapidly developed around us, and the whole ariſe in beautiful connection. Yet, amidſt this ſcene of grandeur, we ſhould guard againſt the effects of a fervid imagination; leſt in purſuit of truth, we wander into error. Too great an ardour, therefore, is dangerous. This is the *other point* which we ſhould ſedulouſly ſhun.*"

Theſe remarks do credit to the good ſenſe of the author. They ſhew the expanded compaſs of his mind; and they prove the intermixture of the poet with the antiquary, in Mr. Polwhele, to be ſo happily formed in its two elements, that the poet enlivens the dullneſs of the antiquary, while the antiquary ſobers down the vivacity of the poet, and both unite to give us an antiquary poet for the firſt time in Britain. As he proceeds in this chapter, he gives us this uſeful warning:

* P. 72.

In

"In my poſtcript to the whole work (and indeed my biographical memoirs of the Corniſh authors), I ſhall give my reaſons for thus permitting Carew, Borlaſe, and others, to ſpeak for themſelves. In the mean time let it be obſerved, that ſuch extracts as the above exhibit to us the *genius*, the *learning*, the *turn of thought*, the *ſtyle* and *manner*, in ſhort, the *diſcriminating character* of writers, whoſe WORKS are OUT OF PRINT, and will BE CALLED FOR NO MORE; if the preſent hiſtory, embracing, as it proceeds in chronological order, every conceivable topic of a provincial hiſtory, ſhall ever be brought to a happy termination."*

This exhibits a grand plan for the author's pen; and we cannot but wiſh very warmly, that he may live to execute it in all its parts.

"Had theſe caſtles been Saxon or Daniſh," notes Mr. Polwhele, "we ſhould naturally expect one or two traces at leaſt of the Saxon or Daniſh language," in their appellations. "But they are invariably called by Britiſh names, both in the eaſt and weſt of Cornwall. 'What the Danes called them (ſays Borlaſe) we cannot tell; though, for diſtinction-ſake, the garriſon had doubtleſs different names for the different caſtles. But the Daniſh names expired with the poſſeſſion; and of the Daniſh language we find no traces, which were owing to the intercourſe of the Corniſh and the Danes of thoſe times.'† Here it is admitted, theſe caſtles, ſuppoſed to be Daniſh, were at firſt called by Daniſh names. To ſay then that the names expired with the poſſeſſion, is an abrupt mode of getting rid of the difficulty; it is not to untie, but to cut the knot. In *Exeter*, and many other names, we can trace the tranſition from the Britiſh language to the Roman, and from the Roman to the Saxon. I allow that not a word of the Daniſh language is diſcoverable among the Corniſh; which, in my opinion, only tends to prove, that there never exiſted ſuch an intercourſe between the Corniſh and the Danes, as Borlaſe and others have imagined.‡"

In all this we fully accord. It is in our opinion perfectly juſt. Yet it is as new as it is juſt: and the only ground for the contrary opinion, as *we* have long thought, is merely the appellation of *Dennis* affixed to theſe fortreſſes, ſignifying, in *Corniſh*, merely their poſition upon *hills*, yet interpreted by the groſs ignorance of merely vulgar antiquaries to mean *Daniſh* caſtles. Of this the *Caſtell-an Danis*, near St. Columb, in this county, ever ſince we thought upon the ſubject, has always afforded a lively demonſtration to us.

"Nothing can more happily illuſtrate the third ſcene of military action," adds the author, "than thoſe Roman camps and Roman coins diſcovered exactly where, according to my hypotheſis, I ſhould have looked for them with an eye of eager curioſity. The two parcels of coins on the banks of Helford Haven, evidently belonging to the ſoldiers, and depoſited there nearly at the ſame time, would naturally excite the ſuſpicion, that ſome ſignal incident muſt have turned the attention of the Romans to the ſouth-weſt ſhore, at the age aſſigned to theſe coins; had the hiſtory of the Saxon depredations never occurred to memory. But the *Porth Sauſſon*, or the *Port of the Saxons*, at the mouth of Helford river, confirms all our conjectures, and renders that, which was before hypothetical, hiſtorically true.‖

* P. 86. "† Anti. p. 318." ‡ P. 114, ‖ P. 124.

But,"

But," as Mr. Polwhele remarks tranſiently afterwards, "the *Cromleh* (which I muſt not paſs in ſilence) is no other than a large kiſt-vaen. Though we have but one ſepulchral monument of this deſcription in Devonſhire,*" which is thus mentioned in a note ſubjoined: "In the compoſition of the diſſertation on the *Cromleh* I was more than a twelvemonth employed, which any perſon may well conceive, if he attentively conſiders the notes and references to a great variety of authors conſulted for the purpoſe of illuſtration.†"

This is a ſtriking evidence of the induſtry beſtowed upon a ſingle point; of the induſtry of a poet in the region of antiquarianiſm; of an induſtry conceived by many to be impracticable in a poet, and *therefore*, we believe, never yet credited to have been practiſed by Mr. Polwhele.

"Let us recur then for a moment" he ſubjoins, "to the Yealmton pillar" in Devonſhire. "I have before had occaſion to obſerve, that the word TOREUS is inſcribed on this pillar, and the inſcription is in Roman capitals. For the Roman capital letter, indeed, the under dexter ſtroke of the R in TOREUS is too ſhort and too horizontal. Between the pillar before us, and the ſtone at St. Clements, which I have deſcribed from Borlaſe, there is a very ſingular reſemblance. The inſcription on the St. Clement's ſtone is in one link; and, if at full length, the words would be theſe: ISNIOCUS VITALIS FILIUS TORRICI. There is not the leaſt deviation from the Roman capitals, except that the under dexter ſtroke of the R in TORRICI is too ſhort and too horizontal. There is another very good argument for the antiquity of this inſcription; which is, that here are two names of the perſon interred; a thing ſo common among the Romans, and ſo ſeldom met with during their empire in the monuments of other nations, that where the character concurs, it may be looked upon as a deciſive criterion of a Roman inſcription. But this is ſtill more confirmed by the word VITALIS, which is actually a Roman name; ſo that ISNIOC, the prenomen, is Britiſh, and VITALIS, the cognomen, is Roman. To my apprehenſion, theſe pillars, conſidered at one view, bring light out of darkneſs. In colliſion they emit ſparks, that enlighten the whole region around them. The St. Clement's and the Yealmton pillars are unqueſtionably of the ſame age, and erected by the ſame people. The characters on both are Roman. They deviate a little, indeed, from the Roman capitals; but they deviate in the ſame inſtance. The very ſame letter in *Torricus* and in *Toreus*, varies from the Roman capital in the ſame point. The names on both pillars, *Torricus* and *Toreus*, do not greatly differ; and both pillars are placed near churches, in conſecrated ground. The St. Clement's ſtone is inſcribed to the memory of VITALIS, THE SON OF TORRICUS; and *Vitalis* and *Torricus* were Romans. The Yealmton ſtone is inſcribed to the memory of TOREUS; and *Toreus* was as plainly, I think, a Roman. What indeed is more probable, than that *Toreus* was the ſame perſon as *Torricus*? *Vitalis* then, the ſon of *Torricus* or *Toreus*, confeſſedly a chriſtianized Roman at the cloſe of the preſent period, was buried at St. Clements, where a Chriſtian church had been formed out of a Pagan temple, or erected on the ſcite of it; and *Toreus*,

* See *Hiſtory of Devon*, v. 1. c. 2. s. 11. "‡ P. 112-3."

the

the father of *Vitalis*, was buried at Yealmton, near *a church of a ſimilar deſcription.* If Yealmton church then was a pagan temple chriſtianized, or was built on the ſcite of a pagan temple, the churches at Luſtleigh and at Buckland-monachorum muſt have ſtood in the ſame predicament.*"

All this is argued, we think, with much acumen and with great judgment. Mr. Polwhele has made out theſe monumental inſcriptions very accurately, we think, and what was much leſs to be expected, has referred them to their proper places in hiſtory; and we conſider this as an effort in criticiſm peculiarly happy. We only deduct one atom from this ſum of commendation. When Mr. Polwhele infers from theſe ſtones, that the churches at which they are found were either pagan temples chriſtianized, or churches built on the ſcites of pagan temples, he ſpeaks what he needs not, what he knows not, and what is not inferrible from his premiſes. Theſe ſtones of Yealmton, St Clement's, Luſtleigh, and Buckland, only prove the churches to have been built, or the church-yards laid out around them, at the period when theſe ſtones were inſcribed as graveſtones reſpectively. This alone is the regular concluſion from the appearance of the ſtones; while all the reſt is merely the ſuper-fœrtation of antiquarianiſm.

"Thus have I in ſome degree executed what I propoſed," as Mr. Polwhele ſays very pertinently at the cloſe of this chapter; "though not without much labour or rather irkſomeneſs, from the various minutiæ which ſolicited attention, and which it was extremely difficult to bring together into one connected view. The weariſomeneſs of the taſk was great: and the unſatisfactoryneſs of having conſumed more time in examining the veſtiges of a caſtle (the exiſtence of which is little regarded in its neighbourhood, or the county in general), than would have been neceſſary for the diſcuſſion of the moſt intereſting topic, will hardly be repaid by the partial approbation of a few, whoſe minds are turned to this ſpecies of reſearch; whilſt the pains I have taken, and the value of what I have performed, are equally beyond the comprehenſion of many who read and judge, and, ſcrupling not to diſſeminate their ideas, are able to influence the public opinion.†"

We are ſorry to read this gloomy preſage concerning the taſte of the times: yet we feel it to be too juſt. We hope, however, that it will not prove juſt in the reception ſhewn to Mr. Polwhele's work. Should it, both Cornwall and the kingdom will be diſgraced by the deed.

*(To be continued.)*

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* P. 147-148. † P. 148.

*Biſhop*

## *Biſhop* Skinner's *Truth and Order Vindicated.*

*(Continued from Vol. XVI. p. 356.)*

THE ſenſible remarks contained in our laſt extracts from Biſhop Skinner's book are ſucceeded by many ſevere animadverſions on NATURAL RELIGION, and a ſtrong cenſure of thoſe divines who have cultivated or recommended the ſtudy of it, as the foundation of Revealed Religion. The learned writer then proceeds to eſtabliſh his ſecond propoſition, the truth of which he has evinced by evidence of the moſt ſatisfactory kind. To the production of this evidence he paves the way by many judicious and important obſervations, of which our readers will be pleaſed to accept the following ſpecimens:

" That the Chriſtian church was to have a prieſthood, duly and regularly ordered, according to a form appointed for that purpoſe, is abundantly evident from the whole of St. Paul's reaſoning on this ſubject, in his epiſtle to the Hebrews; in which the figurative œconomy of the law is repreſented as brought to perfection under the goſpel, and the ſervice of the temple, as furniſhing a typical reſemblance of that of the Chriſtian church. If the faithful Jews were allowed to draw near to God, through the appointed miniſtrations of the tabernacle, 'we have an altar,' ſays the apoſtle, 'from which they had no right to eat, while they ſtill adhered to that unavailing ſervice;' and if, as Chriſtians, we have an *altar*, we muſt alſo have a *prieſthood* to miniſter at the altar; for theſe are correlative terms; and St. Paul certainly conſidered them as ſuch, when he was at ſo much pains to point out the analogy, in this reſpect, between the law and the goſpel, and laid it down as a ſettled rule, 'that no man ever taketh this honour (of the prieſthood) unto himſelf,' or can ever receive it, but from the hands of thoſe who have power to give it; 'thoſe that are called of God, as was Aaron.' The apoſtle, it is evident, meant to ſhew, that the Chriſtian and Jewiſh churches were not two different diſpenſations, as to their original plan and purpoſe, but a continuation of the one church of God, and one divine œconomy for the ſalvation of man: and things were thus regularly ordained, and uniformly carried on, becauſe it is of infinite importance to man, that he ſhould always be able to know, if he will but diligently inquire, where and with whom he is to find the commiſſion, which has been faithfully handed down to thoſe, who are appointed to miniſter in holy things. If ever ſuch an appointment took place, and we are well aſſured it did take place by divine authority, it muſt certainly be continued and carried on, to anſwer the end deſigned by it; and how can it poſſibly be continued in a right and regular manner, but by keeping it within the lines marked out for its preſervation, and in the proper channel through which it may paſs on to future ages; juſt 'as a river, whilſt confined within its banks, flows on full and far in its deſtined courſe; but if its mounds are broken down, and its waters ſcattered and diffuſed beyond their natural limits,,' it ceaſes to be a river; it loſes its force, its beauty, and uſefulneſs, and becomes 'unable to reach the diſtant ocean, to which its courſe was directed.' (Sermon by the Rev. C. C. Church.) 'Such muſt have been the caſe with the Chriſtian miniſtry, had no limitation been preſcribed, no excluſive rights aſſigned to it, and no proviſion made for

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tranſmitting theſe from the fountain-head, through ſtreams of regular ſucceſſion to the end of the world. But as all this has been happily attended to, by the wiſdom of our bleſſed Redeemer, it follows of courſe, that this part of the gracious ſcheme of redemption muſt be ſtrictly adhered to by us; no attempt muſt be made to add to, or diminiſh from it." (Pp. 93-96.)

There are ſome, however, even of the Chriſtian profeſſion, who do not admit the truth of this poſition; and we are not ignorant of the arguments, ſuch as they are, on which their rejection of it is founded. 'It cannot be proved,' they ſay, 'that any plan or form of eccleſiaſtical government was laid down in the Chriſtian church, or that any command was given by Chriſt for that purpoſe. And even admitting that ſomething like epiſcopacy was appointed by the apoſtles,' ſtill they inſiſt, that ſuch an appointment could only take place [could take place only] 'in conſequence of the particular circumſtances of the church at that time, and without any view to its being a permanent eſtabliſhment; becauſe no preciſe conſtitution could be framed, which would ſuit the church in its neceſſary accommodation to the different arrangements of civil policy, or be equally agreeable to the various nations, which might embrace the Chriſtian faith.' Such reaſoning as this, if ſupported by any thing like proof, might, no doubt, be acknowledged to have ſome weight, were it not alſo certain, that the conſtitution of the church, the authority of her miniſters, and the validity of her ſacraments, are all inſeparably connected, as matters of the greateſt importance in the Chriſtian ſcheme of ſalvation, and muſt be eſteemed as ſuch by all who have a juſt ſenſe of the high origin, and ineſtimable value of the goſpel of Chriſt. To thoſe who conſider the religion of our adorable Redeemer, as nothing more than a republication of what they call the religion of nature, it muſt, to be ſure appear very abſurd and ridiculous, to be inquiring into, or diſputing about, the external polity or government of the church; ſince, in their opinion, the only thing neceſſary is, to find out how far the precepts of the goſpel agree with the moral fitneſs of things, and are ſupported by the law or feelings of nature, and the deductions of human reaſon. But ſurely they who regard Chriſtianity as a religion of divine inſtitution; who believe that its gracious author came into the world to ſave ſinners, and that 'his name is the only name under heaven whereby they can be ſaved;' that his ſacraments of baptiſm and the euchariſt are the appointed means of uniting us to him, and preſerving us in that union, and derive all their efficacy and importance from his bleſſing and ſanctification of them; ſuch perſons cannot poſſibly think it a matter of indifference, whether the hand from which they receive theſe ſacraments be the hand of an adminiſtrator, who derives his authority from Chriſt, and is empowered to bleis in his name, or the hand of one who has nothing of that kind but what he has taken to himſelf, or received from thoſe, who had as little power as he, to grant any ſuch call or commiſſion. (Pp. 102-104.)

The reaſoning contained in both theſe paſſages is highly excellent. That in the firſt of them completely demoliſhes the ſcheme of thoſe, who, denying the exiſtence of a Chriſtian prieſthood with an excluſive commiſſion, contend for what are called *the common rights of Chriſtians.* That in the ſecond is equally ſubverſive of the notions of thoſe who, without abſolutely diſclaiming the neceſſity of a commiſſion, ſeem to think it a matter of very little conſequence to inquire with what deſcription of men that commiſſion was originally lodged

lodged by the apoſtles, by what channel it has been handed down, or who are inveſted with it at the preſent day. But the ſecond ſentence would be greatly improved by being divided at leaſt into three. In this ſentence, too, there is a trifling overſight of another kind. The author, at firſt appears to be giving the very words of the apoſtle to the Hebrews (xiii. 10). But the four firſt only, "we have an altar," are really the apoſtle's; the reſt of the ſeeming quotation is the biſhop's.

Dr. Campbell, in his "Lectures on Eccleſiaſtical Hiſtory," has alledged, that to lay ſo much ſtreſs on the validity of the ſacraments, and the authority of thoſe who adminiſter them, "is placing the eſſence of religion in an exterior circumſtance; a circumſtance which, in regard to the diſciple, is merely accidental; a circumſtance of which it may be impoſſible for him to be apprized." To this our author very juſtly replies, that a Chriſtian's faith and obedience to the goſpel "may be merely accidental, and depending on the circumſtance of his being born and educated in a Chriſtian country, yet not the leſs acceptable to God, or beneficial to himſelf on that account." (p. 104) To the Doctor's argument, that it is "an abſurdity to make the truth of God's promiſes depend on circumſtantials," the biſhop's anſwer is equally juſt. "We cannot ſee much propriety," he ſays, "or any advantage ariſing to religion, in thus ſplitting it into *eſſentials* and *circumſtantials*, for the ſake of weighing the one againſt the other; becauſe there is much danger of not making a proper diviſion: and ſo by miſtaking the nature of what is *eſſential* and what *circumſtantial*, we may throw into the one ſcale what ſhould be placed in the other, and thereby make a ſeparation of what God has been pleaſed to join together for our comfort and inſtruction." (p. 105.) This obſervation he enforces by a fine quotation from Butler's "Analogy." "It is highly neceſſary (ſays this incomparable divine) that we remind ourſelves, how great preſumption it is to make light of any inſtitutions of divine appointment; that our obligations to obey all God's commands whatever are abſolute and indiſpenſible; and that commands merely poſitive, admitted to be from him, lay us under a moral obligation to obey him—an obligation moral in the ſtricteſt and moſt proper ſenſe."

Biſhop Skinner, in his ſecond chapter, which contains a great variety of matter, and extends from page 111 to page 343, engages in cloſe conflict with Dr. Campbell; and, in our opinion, the learned prelate has obtained a moſt decided victory over the learned profeſſor. The ſophiſtical reaſonings, the groſs miſrepreſentations, and the ſtrange inconſiſtencies, which, on the ſubject of Church-government, are found in the "Lectures on Eccleſiaſtical Hiſtory," and which are ſo unworthy of the known acuteneſs, as well as of the character for probity, of Dr. Campbell, as to have given riſe to a very general ſuſpicion, that theſe lectures have been new-modelled and interpolated ſince the author's death, are expoſed by Biſhop Skinner in a very luminous point of view; and ſuch an ample body of conſpiring evidence is brought forward in ſupport of his own propoſition, as,

we

we will venture to affirm, no efforts of erudition, or of ingenuity, will ever be able to ſet aſide. In general, therefore, we ſtrongly recommend this portion of the work to the attention of the public. Into any particular account or analyſis of it, our limits will not, indeed, permit us to enter; but for this there is, fortunately, the leſs neceſſity, becauſe thoſe who regularly read our publication, and have our volumes by them, will find, in our ſtrictures on Dr. Campbell's Lectures, continued through ſeveral numbers (vols. viii. and ix.), the whole ſubſtance of the argument. All the controverſial part of our obſervations, our author has done us the ſingular honour of incorporating into his book; a circumſtance of which we will honeſtly confeſs that we are not a little proud. For this natural infirmity, however, if ſuch it muſt be called, we hope to be forgiven; ſince nothing, it will be granted, could tend ſo much to raiſe us in our own eſteem, as to ſee our exertions in favour of primitive truth and order thus highly valued by ſo excellent a judge. But the Biſhop's obliging approbation of our labours, and the diſtinguiſhed manner in which he has been pleaſed to ſhew it, are not, we truſt, more flattering to our pride, than gratifying to our better principles. Of the truth of no fact are we ourſelves more firmly convinced, than that the primitive Church was, ſtrictly, and in the common acceptation of the word, EPISCOPAL. The proof of this fact, indeed, appears ſo complete, that we know not another, in the whole compaſs of hiſtory, leſs liable to be rationally called in queſtion. This proof we had taken conſiderable pains to collect and to ſtate; and, with particular reference to the weak, though inſidious, objections of Dr. Campbell, we had the vanity to think that, as far at leaſt as theſe objections are concerned, we had ſtated it in ſo pointed a form, as to be altogether deciſive of the controverſy. As determined and unalterable friends, then, to the truly catholic cauſe, which this venerable writer ſo ably maintains, and wiſhing for nothing more ardently than that every Chriſtian ſhould acquire correct notions on ſo important a point, we cannot but rejoice, that he has condeſcended to give greater publicity to our lucubrations, and, conſequently, contributed to increaſe the probability of their doing good. For "Primitive Truth and Order Vindicated" will be read by numbers, who may never have opportunity or inclination to peruſe the pages of the Anti-Jacobin Review.

But although it is unneceſſary, and would, indeed, be improper for us to give a detailed report of this part of the Biſhop's book, there are one or two particular paſſages with which we ſhall make our readers acquainted. The firſt relates to Dr. Campbell's commentary on the celebrated words of Ignatius, Εν θυσιαστηριον ὡς εἰς ἐπισκοπος, and is as follows.

"But to 'evince,' as our lecturer ſays, 'beyond all poſſible doubt, that the biſhop's cure was originally confined to a ſingle church or congregation,' he ſtill appeals to the language of Ignatius, and inſiſts, that as there was but 'one place of meeting, ſo there was but one communion table or altar, as they ſometimes metaphorically called it. There is but one altar, ſaid Ignatius, as

there is but one biſhop.' This ſaying, we know, has been juſtly received, and underſtood in its full force, by every candid *Enquirer* into eccleſiaſtical antiquity; and our Profeſſor might have ſpared the unhandſome reflection caſt on thoſe who differ from him in opinion, with reſpect to the meaning of it, where he ſays—'Nothing can be more contemptible than the quibbles, which ſome keen controvertiſts have employed to elude the force of this expreſſion. They will have it to import one ſort of unity in the firſt clauſe, and quite a different ſort in the ſecond, though the ſecond is introduced merely in explanation of the firſt. In the firſt, ſay they, it denotes, not a numerical, but a myſtical unity, not one thing, but one kind of thing; in the ſecond, one identical thing.'

"In this manner does our learned Lecturer run on, expoſing, as he thinks, the 'chicane' of thoſe who pretend to diſcover any diſtinction in the unity referred to in the words of Ignatius. Yet he might have remembered, that there are words recorded by an inſpired writer, deſcribing a ſort of unity, which ſurely requires ſome diſtinction in the application. 'That they all may be one,' ſays our Lord, '*as* thou, Father, art in me, and I in thee, that they alſo may be one in us—that they may be one, even *as* we are one.' (St. John xvii. 22, 23.) Here we are obliged to conſider the unity referred to as of a twofold nature, a 'myſtical unity,' deſcribed in the words, 'that they may be one,' and an eſſential unity in the words that follow—'even as we are one.' The Socinian controvertiſts will, no doubt, call this diſtinction a 'contemptible quibble;' and inſiſting that the ſame ſort of unity ought to be underſtood in both the clauſes of our Saviour's expreſſion, they will argue as fluently in ſupport of their opinion, as Dr. Campbell has done from what Ignatius ſays of there being 'one altar, as there is one biſhop;' an expreſſion which no more proves the neceſſity of there being but *one* congregation in the dioceſe of a primitive biſhop, than St. Paul's exhortation to 'glorify God with one mind and one mouth,' (Rom. xv 6.) would prove that all the congregations of Chriſtians ought to have, as but *one mind* or ſentiment, ſo literally, but *one mouth* to expreſs it." (Pp. 256-258.)

In this anſwer to the learned Principal's argument, we cannot but regard our Right Rev. Author as peculiarly unfortunate; for the whole amount of what he here advances, is an indirect acknowledgment of the validity of Dr. Campbell's objection. Dr. Campbell takes it for granted, that his epiſcopal antagoniſts conſider the unity in the ſecond clauſe of Ignatius's words as the numerical or phyſical unity of the biſhop's perſon; and, conſequently, that they repreſent the venerable martyr as arguing thus: "All the altars of a dioceſe muſt be one, becauſe the biſhop is but one perſon." Ignatius, however, neither argues, nor is ſuppoſed by the advocates of epiſcopacy to argue, in this fooliſh and ſenſeleſs manner. His reaſoning is perfectly ſound, although Dr. Campbell has either happened, or choſen, to miſunderſtand it. The unity intended in both clauſes of the ſentence is of the ſame kind; and in neither of them is it numerical. In both it is an unity, not in reſpect of *individual exiſtence*, but in reſpect of *authority*, *power*, and *effect*. All the altars of a dioceſe, however numerous in reſpect of place, are *one*; becauſe the ſame (not numerically) euchariſtical ſervice is, with the ſame ſpiritual benefit to the

he partakers, performed at all of them by the *one authority of Chriſt*, derived to them through the biſhop; and the biſhop is *one*, becauſe, with reſpect to his own dioceſe, he is the original depoſitary of this *one authority*. Nor is this mode of phraſeology confined to eccleſiaſtical ſubjects; but, on the contrary, perfectly common. We ſay that there is but *one executive power* in the kingdom; becauſe, although the individuals employed in the execution of the laws are almoſt innumerable, yet they all derive their authority from the *one authority of the King*, who, in this country, is the ſole fountain of power. We ſay that the act or deed of any one juſtice of the peace is *the ſame* as that of any other; not becauſe it is *numerically* the ſame, but becauſe it is of the ſame validity. We ſay that their authority is *the ſame*, becauſe, in all of them, it is the King's authority. In like manner we ſay, that every altar in the dioceſe is the ſame with every other; not becauſe they are numerically the ſame, but becauſe they are all erected by the one authority of the biſhop; and becauſe, of conſequence, the euchariſt received at one has the ſame effect as when received at another.

It is true, indeed, that, in the caſe of both the King and of the Biſhop, this one authority happens to be lodged in one numerical individual perſon. But this is a circumſtance on which the propriety of the above-mentioned modes of ſpeech in no degree depends; and which, therefore, as far as our argument is concerned, is merely accidental. If we find it difficult to abſtract the idea of the one authority of the King or of the Biſhop, from the individuality of the perſons inveſted with it, the difficulty is wholly owing to the power of early and habitually confirmed aſſociation; for the things, themſelves may, certainly, be ſeparated, not in idea only, but in fact. The Roman Conſuls, though numerically two, were poſſeſſed but of one ſupreme authority; and when that authority was, occaſionally, lodged, whether in one Dictator, or in ten Military Tribunes, it was but one authority ſtill. So if it had pleaſed our bleſſed Saviour, or his apoſtles acting under his direction, to conſtitute biſhops, in all diſtricts, by pairs, ſuch a conſtitution of the Church would have made no alteration in the force of St. Ignatius's argument. For then, the biſhops, who, in reſpect of perſonality, were two, would, in reſpect of ſpiritual authority and power, have been but one.

We repeat, therefore, that the quibble which Dr. Campbell finds in the words of Ignatius, as explained by that Father's epiſcopal commentators, is all his own; and we ſtrongly ſuſpect that, by a dialectician of his eminent acuteneſs, it would never have been found, if the weakneſs of his argument had not ſtood in need of even this very feeble ſupport. For no man knew better than Dr. Campbell, that, in all nations and languages, things are viewed and ſpoken of as, in ſome reſpects, *one*, which, in other reſpects, are exceedingly *different*; and that phyſical, or numerical unity is, in fact, but one of innumerable kinds, which are hourly conceived by the human mind, and hourly expreſſed in human ſpeech. But Dr.

Campbell's concluſion that "the biſhop's cure was originally confined to a ſingle church or congregation," required that the words ἐν θυσιαστηρίῳ ſhould ſignify one individual "communion table or altar;" and this ſignification of them, he thinks, is ſufficiently ſecured by ſuppoſing εἷς ἐπίσκοπος to mean the individuality of the biſhop's perſon: for otherwiſe Ignatius would be guilty of a quibble. We wonder, indeed, that the very words which he quotes from Dr. Burn's Eccleſiaſtical Law did not ſhew Dr. Campbell the danger of building on ſuch unfirm ground. "The cathedral church," ſays that accurate writer, "is the pariſh church of the whole dioceſe." The Biſhop, of courſe, and ſtrictly ſpeaking, is the paſtor of the whole dioceſe. Every altar in it is, therefore, his altar. If we wiſhed to ſpeak with particular correctneſs, we might ſay that it is a repreſentative of his altar, meaning the altar of the cathedral church. Or if we chooſe to adopt a figurative phraſeology, we may employ a language exactly analogous to that of the cuſtoms, (which calls ſuch a ſea-port a branch of the port of London) and ſay that every altar in the dioceſe is a *branch* of the biſhop's altar.

The reaſoning with regard to the unity of all the altars in a dioceſe is, in a very celebrated ſentence of St. Cyprian, applied to all the biſhops in the Church. "Epiſcopatus" ſays this eminent prelate, "unus eſt, cujus a ſingulis in ſolidum pars tenetur." It greatly ſurprized us, that our learned author, who, within a few pages of the paſſage which we have quoted above, gives the words of St. Cyprian, and expounds them properly, did not urge, at once, the principle contained in them, as a full reply to Dr. Campbell's objections from the words of St. Ignatius. Inſtead of doing this, he, in effect, allows the validity of the objection, by producing, and commenting on, an expreſſion of our Saviour, which, he thinks, is attended with the ſame kind of difficulty. But, according to our humble apprehenſion, Biſhop Skinner has miſconceived the meaning of our Saviour's prayer for his diſciples. The words are, ἵνα ὦσιν ἕν, καθὼς ἡμεῖς ἕν ἐσμεν. If the unity in the laſt clauſe be really "eſſential," while that in the firſt is "myſtical," the things brought together are clearly what the logicians call *diſparates*; and no compariſon can take place between them: if by the latter unity be meant the unity of eſſence in the divine nature, the object of the prayer is a phyſical impoſſibility. For by no power could the diſciples be made one, as the Father and the Son, in that ſenſe, are one. We are therefore decidedly of opinion, that the preſent text has no relation to the eſſential union of the perſons in the Godhead. The learned prelate will not, we hope, rank us, on this account, among the "Socinian controvertiſts," from whoſe tenets we truſt that we are as far removed as he himſelf can be. The unity in both the clauſes of this prayer, we are firmly perſuaded, is of the "ſame ſort." In both it is, in truth, a *figurative* unity; an unity, as we commonly ſpeak, *of mind*; a coincidence or agreement in ſentiment, will, and affection. What our Saviour, therefore, aſks in behalf of his diſciples, is preciſely what St. Paul

Paul, in the words here quoted, asks (for, by the bye, the words of St. Paul are *a prayer*, and not an *exhortation)*, in behalf of his Christian brethren at Rome; the το αὐτο Φρονειν ὁμοθυμαδον.

The following passage contains a very curious piece of information, which cannot, we think, be too generally known. Bishop Skinner, having observed that the foreign reformers did not, at first, pretend to renounce episcopacy, but, on the contrary, "reckoned it an unjust aspersion to say that they condemned or threw it off, because they were obliged to do without it in Geneva, where they thought it impossible to have bishops, without submitting again to the papal supremacy," and having produced the well-known attestations of Calvin and of Beza in favour of the episcopal form of Church government, proceeds thus:

"Many more testimonies of a similar nature might be produced, to shew how little countenance was given by these leading reformers abroad to their pretended followers in this country, who would be satisfied with nothing less than the entire abolition of episcopacy, as 'being a great and insupportable grievance, and contrary to the inclinations of the generality of the people.' (See *Claim of Right* after the Revolution in 1688.) It were easy to shew how widely they differed in this respect from those whom they considered as promoting the same cause in other countries. One remarkable instance of such difference of sentiment appears from what is recorded of the learned BLONDEL, who is said to have concluded his 'Apology for the Opinion of Jerom' with words to this purpose:—'By all that we have said to assert the rights of the presbytery, we do not intend to invalidate the ancient and apostolical constitution of episcopal pre-eminence. But we believe, that wheresoever it is established conformably to the ancient canons, it must be carefully preserved; and wheresoever, by some heat of contention, or otherwise, it has been put down or violated, it ought to be reverently restored.' We are farther informed, that 'as the book had been written at the earnest request of the Assembly at Westminster, and especially of the Scots; when their agents at Paris saw this conclusion of Mr. Blondel's manuscript, they expostulated with him very loudly for marring all the good he had done in his book, disappointing the expectation of the Assembly, and shewing himself an enemy instead of a friend, to their holy covenant; this they urged upon him with such vehemency and unwearied importunity, that they prevailed upon him to put out that conclusion." (Pp. 331-333.)*

What we are now going to subjoin is also very curious; and furnishes a most admirable specimen of the jesuitical pliability of the consciences of these foreign presbyterians.

"We shall only take notice of another testimony, given by a divine of the presbyterian establishment in Holland, who could not be suspected of any prejudice in favour of episcopacy. This is the celebrated Mr. LE CLERC, whose words, as quoted by the present Bishop of Lincoln, are

* This important piece of information is given at full length, in a letter from Dr. P. du Moulin to Dr. Durell, and published in his Appendix to his '*View of the Government and Public Worship of God in the Reformed Churches* beyond the Seas.' p. 339-340.

theſe:—'I have always profeſſed to believe, that epiſcopacy is of apoſtolical inſtitution, and conſequently very good and very lawful; that man had no manner of right to change it in any place, unleſs it was impoſſible otherwiſe to reform the abuſes that crept into Chriſtianity; that it was juſtly preſerved in England, where the reformation was practicable without altering it; that therefore the Proteſtants in England and other places, where there are biſhops, do very ill to ſeparate from that diſcipline; that they would ſtill do much worſe in attempting to deſtroy it, in order to ſet up preſbytery, fanaticiſm, and anarchy. Things ought not to be turned into a chaos, nor people ſeen every where without a call, and without learning, pretending to inſpiration. Nothing is more proper to prevent them than the epiſcopal diſcipline, as by law eſtabliſhed in England; eſpecially when thoſe that preſide in church government are perſons of penetration, ſobriety, and diſcretion.' Yet this ſame Mr. Le Clerc exhibits a ſtrong proof of the inconſiſtency of thoſe writers on this ſubject, who, if they do not halt between two opinions, ſeem deſirous, however, to keep well with both ſides: for, arguing in another part of his works againſt the neceſſity of epiſcopal government, he tells us,—'It is nothing to the purpoſe to ſhew that *Chriſt* and his apoſtles inſtituted this form of church government, and that the church never had any other kind of government in it for above fifteen hundred years, from our Saviour's days downwards; which, though it has been ſo clearly evidenced, that the truth of it cannot be denied; yet it is of no weight, nor deſerves to be regarded. For thoſe who would make the hierarchy neceſſary to the conſtitution of the Chriſtian Church, ought to prove that God inſtituted Chriſtianity for the ſake of the epiſcopal order, and that the epiſcopal order was not inſtituted for the ſake of Chriſtianity. For if this order was appointed for the ſake of the church (which they cannot deny), they muſt alſo acknowledge, that if it be more advantageous to the church, in ſome places, to have this order aboliſhed, it is not amiſs to lay it aſide in ſuch places." (Biblith. tom. ix. p. 159.)

To this egregious and childiſh trifling, Biſhop Skinner thus happily and unanſwerably replies:

"Now this is an argument for aboliſhing the epiſcopal order, which, if carried to its full extent, will equally ſerve to prove the lawfulneſs or even expediency of laying aſide every 'outward and viſible ſign' in religion, nay even the ſcriptures themſelves; ſince it may juſtly enough be ſaid, that Chriſtianity was not inſtituted for the ſake of the ſcriptures, but the ſcriptures were written for the ſake of Chriſtianity, that the church might have a certain rule to walk by; and therefore when any church judges it more advantageous to be without the uſe of the ſcriptures, there is nothing amiſs in laying it aſide, as the Church of Rome has done, for what ſhe is pleaſed to think the greater benefit of Chriſtianity. By the ſame reaſoning, the two ſacraments of baptiſm and the Lord's ſupper, being inſtituted for the ſake of Chriſtianity, and as outward means of conveying an inward grace, may ſafely enough be laid aſide, when any body of pretended Chriſtians ſhall feel themſelves ſo inwardly moved by the ſpirit, as to ſtand in no need of ſuch outward means of obtaining its grace and influence; and the Church of Rome is the leſs to be blamed for taking away the cup from the laity, ſince, according to Le Clerc's argument, ſhe might have deprived them of the whole ſacrament, had ſhe thought it more for the advantage of the church ſo to do." (Pp. 333-336.)

*(To be concluded in our next.)*

*Travels*

*Travels from Moſcow, through Pruſſia, Germany, Switzerland, France, and England.* By Nicolai Karamſin. *Tranſlated from the German.* 12mo. pp. 864. 1l. 1s. Badcock. 1803.

THESE volumes are dedicated to Mr. Reeves, by the tranſlator, as a teſtimony of gratitude for ſome acts of kindneſs and of friendſhip; a pure tribute of juſtice to one of the moſt benevolent hearts that ever gave animation to, or directed the efforts of, a moſt enlightened mind. The original, it ſeems, from the author's preface, has entered into a ſecond edition; which affords him an opportunity of making ſome modeſt apologies for the inequality of his work. Indeed, it is evident, that his letters are written on the ſpur of the moment, without previous reflection or ſtudy, the ſentiments flowing warm from the heart, and intended only for the ear and the boſom of friendſhip. In a word, Mr. K. certainly ſate down to write what he thought, and not, like moſt modern travellers and touriſts, to think what he ſhould write. On this account, we have followed him, with pleaſure, and with intereſt, through ſcenes not naturally calculated to excite either; and have attended with pleaſure to the genuine effuſions of his youthful heart, even where we ſmiled at his ſimplicity, or cenſured his judgment. Through the firſt volume, indeed, ſtrong marks of an untutored, though not uninformed, mind, are conſtantly viſible; and a mawkiſh ſtrain of *ſentimentality*, and *univerſal philanthropy*, could ſcarcely fail to excite diſguſt, were not the ſentiment checked by the conviction that it proceeds not from affectation, but is the reſult of ſtudies, improperly directed, operating upon a lively fancy and an ardent imagination.

At Königſberg, in Pruſſia, our traveller was introduced, or rather introduced himſelf, to the philoſophiſing metaphyſician KANT, of whom he is an enthuſiaſtic admirer. His account of this interview we ſhall extract, as calculated, in ſome degree, to evince the juſtice of our preceding animadverſion.

" I was received by a ſhort ſlender perſon of an extremely delicate and pale complexion. I told him I was a Ruſſian nobleman, whoſe motive for travelling was merely to become acquainted with a few celebrated and learned men; and that this was my reaſon for viſiting Kant. He preſſed me to ſit down, and then addreſſed me as follows: ' It is impoſſible that my works ſhould pleaſe every one; but few are fond of the abſtruſe metaphyſical diſcuſſions, which have employed my hours.' We firſt converſed for about half an hour upon various ſubjects, travels, the empire of China, diſcoveries of new countries, &c. I was not a little ſurpriſed at his geographical and hiſtorical knowledge, which alone would be ſufficient to fill the whole ſtorehouſe of the human memory. We afterwards diſcourſed upon the moral nature of man, and I have preſerved the following obſervations which I collected from his opinion on that ſubject.

" Our deſtiny is activity. Man is never perfectly ſatisfied with what he poſſeſſes, but is continually ſtriving for ſomething more; death overtakes him, while eagerly preſſing forward upon the road that leads to the attain-

ment of his wiſhes. Give a man all that he deſires, and even in the very moment he obtains it, he will yet feel that this *all* is *not all*. As we here ſee no bounds to our eſſorts, we preſume upon a future ſtate, where the myſtery will be unravelled; and this reflection is the more agreeable to the human being, the leſs propo.tion there is between joy and ſorrow, enjoyment and diſguſt. For my own part I feel myſelf enlightened by the reflection, and being already upwards of ſixty, the end of my preſent life cannot be far diſtant, when I hope to enter into a better. I can reflect on the paſt enjoyments of life without gratification; but when I contemplate thoſe opportunities which I have embraced of acting according to the moral law, written in my heart, I feel the moſt pure and ſublime pleaſure; I call it a moral law, others call it conſcience, the ſenſe or feeling of right and wrong; it may be called juſt what we pleaſe, but it exiſts; for inſtance, if I affirm falſely and no one knows that I have done ſo, yet I feel ſhame within myſelf. Truly the future life is a probability, but no certainty; however, when we take all circumſtances into conſideration, reaſon commands us to believe it. What would become of us were we to ſee it, as I may ſay, with theſe eyes? Should we not in all probability be abſtracted through its charms from the proper uſe of the preſent? But when we talk of deſtiny and a future life, we pre-ſuppoſe the exiſtence of an eternal creative being who formed every thing for a good purpoſe. What? how? On this point the greateſt, the wiſeſt of mankind muſt confeſs their ignorance. Reaſon extinguiſhes her torch, and we remain in darkneſs. Our imagination, indeed can wander in this obſcurity and create phantoms.

"Venerable man! Forgive me for having diſfigured thy thoughts in theſe lines!

"He knows Lavater, and has correſponded with him. 'Lavater,' he obſerves, 'is extremely amiable from the goodneſs of his heart, but his uncommonly lively imagination dazzles him with illuſions, and cauſes him to believe in magnetiſm and things of that kind.' I mentioned his enemies, 'you will learn to know them,' ſaid Kant, 'and you will find that both he and they are good men.'

"He wrote down for me the titles of two of his works, which I have not yet read, 'Criticiſm of Practical Reaſon,' and 'the Metaphyſics of Manners.' This ſlip of paper I ſhall keep as a precious memorandum."

When the *torch of reaſon* is extinguiſhed, what but *the ſun of Revelation* can light the benighted traveller on his way? But it would be *unphiloſophical*, we ſuppoſe, to have recourſe to that, which muſt convince the proud philoſopher, *man*, of his own littleneſs, and the omnipotence of his Redeemer. Kant, we are told, is called "the *all-cruſhing Kant*;" he certainly may be ſaid to have cruſhed poor common ſenſe by the weight of his unintelligible jargon, among which may be properly claſſed that portion of Mr. Karamſin's "precious memorandum" ycleped "the metaphyſics of manners."

On his arrival at Weimar, Mr. K. introduced himſelf to *Weiland*, and to *Herder*, two other German *philoſophiſts*, with whom *our* readers are tolerably well acquainted. He would have introduced himſelf alſo to *Goethe*, but had no opportunity. Herder received

ceived him with politeneſs, and liſtened to his praiſes of him with complacency. But his firſt interview with the libeller of Chriſtianity, *Wieland*, was of a different deſcription. Its ſingularity will juſtify its inſertion here.

" I called twice yeſterday at *Wieland's*, but both times I was told that he was not at home. This morning at eight o'clock I went again, and this time I met with him. ' The deſire to ſee you has brought me to *Weimar*,' ſaid I. ' It was not worth the trouble,' replied he, with a cold air, and a reſerved ſhyneſs, which I had not expected from *Wieland*. He then aſked, how I could have learned the German language ſo well in Moſcow? I told him, that I had ſufficient opportunities of converſing with Germans, and ſuch as were perfect maſters of their language. On this occaſion I mentioned *Lenz*, upon which our converſation turned upon this unfortunate man, with whom *Wieland* was once well acquainted. All this time we continued ſtanding, from which I had reaſon to conclude *Wieland* did not wiſh me to ſtay long. ' Probably,' ſaid I, ' I have come at an inconvenient time?' ' Yes,' replied he, ' beſides we uſually work in the morning.' ' Permit me then to call again, at any hour you may appoint. I once more aſſure you, that I have come to *Weimar* expreſsly for the purpoſe of ſeeing you.'

" *Wieland.*—' But what do you want with me?'

" *I.*—' Your works have excited the wiſh in me to become perſonally acquainted with their author. I requeſt nothing more from you, than the permiſſion to ſee you.'

" *Wieland.*—' You lay me under ſome embarraſſment. Shall I ſpeak candidly?"

" *I.*—' You will oblige me.'

" *Wieland.*—' I am not fond of making new acquaintance; and leaſt of all with perſons who are entire ſtrangers to me. I don't know you.'

" *I.*—' That I confeſs; but why ſhould you be apprehenſive of me?'

" *Wieland.*—' It has become a faſhion in *Germany* to travel with no other view than that of publiſhing one's travels. Thoſe travellers, whoſe number is not ſmall, go from one town to another, and endeavour to introduce themſelves to celebrated perſons, only with the intention of afterwards printing what they hear from them. What is ſaid in private is thus trumpeted abroad to the world; and many have already ſuffered by theſe proceedings. I am not perfect maſter of myſelf; ſometimes I am too frank.

" *I.*—' Recollect, that I am not a German, and cannot poſſibly write for the German public.'

" *Wieland.*—' But for what purpoſe ſhould we form an acquaintance. Suppoſe it already formed, and that we ſhould become intereſting to each other, muſt we not ſoon part? for probably you will not ſtay here long.'

" *I.*—' In order to procure the gratification of your acquaintance, I ſhould gladly prolong my ſtay at *Wiemar*; and, at my departure, I ſhould rejoice at having ſeen you as a father in the boſom of your family, and as a friend among friends.'

" *Wieland.*—' You are very candid: I muſt therefore be upon my guard, leſt you diſcover my bad ſide.'

" *I.*—' You jeſt.'

" *Wieland.*—' Not quite. I ſhould even make a point of it; if you

prolonged

prolonged your ſtay only on my account. In other German towns, as *Gotha*, you would perhaps find more pleaſure and entertainment.'

" *I.*—' You are a poet, and love poetry. How agreeable would it be to me, if you would permit me to chat with you but for one hour, about this art which gives a zeſt to life!'

" *Wieland.*—' I ſcarcely know how to anſwer you; perhaps you might give me inſtruction in the art of poetry.'

" *I.*—' You do me too great honour! Then I muſt take leave of you for ever."

" *Wieland (ſmiling, and looking at me.)*—' I am no phyſiognomiſt; but your countenance inſpires me with a certain confidence. Your candour pleaſes me; and I never yet ſaw a Ruſſian like you. I knew your *Sch*—a man of talents, and connected, by the moſt intimate friendſhip, with the ſpirit of yon veteran, (pointing to the buſt of *Voltaire*). Indeed, your countrymen in general imitate the French; but you—'

" *I.*—' I thank you.'

" *Wieland.*—' If then it ſhould be agreeable to you to ſpend a few hours with me, call again at half paſt two o'clock this afternoon.'

" *I.*—' I fear—'

" *Wieland.*—' What?'

" *I.*—' That my viſit will be troubleſome to you.'

" *Wieland.*—' I aſſure you it will be agreeable to me; and I entreat you to believe, that you are not the only ſincere perſon in the world.'

" *I.*—' Farewel.'

" *Wieland.*—' At half paſt two I ſhall expect you.'

" *I.*—' I ſhall come.—Adieu.'

" This is a faithful repreſentation of my firſt interview with *Wieland*, which in the beginning wounded my ſelf-love moſt ſenſibly; the concluſion of which, however, calmed me a little."

At a ſubſequent interview, however, Wieland made our traveller ample amends, by the freedom of his communications, eſpecially on his own works, the tranſlators of which, he ſaid, both Engliſh and French, had mutilated them miſerably. We were ſurpriſed not a little, that Mr. K. who found the abſtruſe metaphyſics of *Kant* admirable, ſhould tell *Herder* that one of his works was *unintelligible*.

In one of the letters in the firſt volume, we have the following account of an extraordinary impoſtor named Schröpfer, who ſhot himſelf in a park, near Leipzig:

" He was for a long time waiter in a coffee-houſe at *Leipzig*, and nobody obſerved any thing extraordinary in him. He diſappeared of a ſudden, and it was not till ſeveral years after that he again made his appearance at Leipzig, in the character of Baron Sch öpfer. He took a large houſe, hired a great number of ſervants, and puffed himſelf off as a *ſage*, to whom all nature, and even the world of ſpirits, were ſubject.

" By pompous promiſes of ſplendid diſcoveries he allured a multitude of credulous people, and pupils thronged to him from all quarters. Some actually expected to learn things of him, that cannot be acquired at any univerſity; others were delighted with the excellent table he kept. He frequently received by poſt large parcels, addreſſed to Baron Schröpfer. Several

veral bankers received orders to pay him large ſums. He ſpoke of his ſecrets, which he pretended to have learned in *Italy*, with a ſeductive eloquence; and he ſhewed people the ſpirits and ſhadows of their deceaſed acquaintance. When he had heated the imaginations of his hearers, 'Come and ſee!' he cried, to all who were inclined to doubt; they came, and actually ſaw ſhadows, and various terrible ſights, which made the hair of timorous perſons ſtand on end. It muſt be obſerved, that his warmeſt adherents were not men of learning, or ſuch as were accuſtomed to logical deductions; for people who placed more reliance on their underſtanding than on their ſenſes, would not at all ſuit Schröpfer's purpoſe. Thus his pupils conſiſted entirely of noblemen and merchants, who were totally ignorant of the ſciences. He exhibited the wonders of his art to others, but he taught them to none, and at laſt, he only performed his miracles at home, in private apartments prepared for the purpoſe. B. told me the following anecdote of him: A certain M. likewiſe came in company with his friends to *Schröpfer*, to ſee his apparitions. He found a great number of gueſts there before him, who were inceſſantly plied with punch. M. refuſed to drink any thing, but *Schröpfer* preſſed him very much to drink at leaſt a glaſs, which M. as firmly refuſed. At length they were all conducted into a large hall, hung with black cloth, the window-ſhutters of which were cloſed. *Schröpfer* placed the ſpectators together, and drew a circle around them, beyond which he ſtrictly enjoined them not to ſtir. At the diſtance of a few paces a ſmall altar was erected, on which burned ſpirits; this caſt the only light that illumined the room. Schröpfer, uncovering his breaſt, threw himſelf on his knees before the altar. He held in his hand a large gliſtening ſword, and prayed with a loud voice, and with ſuch earneſtneſs and warmth, that M. who had come with the intention of unmaſking the impoſtor and the impoſture, felt in his heart a pious awe, and ſentiments of devotion. Fire flaſhed from the eyes of the ſupplicant, and his breaſt was powerfully agitated. He was to call the ſhadow of a well-known character lately deceaſed. After having finiſhed the prayer, he called the ghoſt with the following words: 'Oh! thou departed ſpirit, who liveſt in an immaterial world, and inviſible to the eyes of mortals, hear the voice of the friends thou haſt left behind, and who deſire to ſee thee; leave, for a ſhort time, thy new abode, and preſent thyſelf to their eyes!' Hereupon the ſpectators felt in every nerve a ſenſation, ſimilar to an electric ſhock,—heard a noiſe like the rolling of thunder, and ſaw above the altar a light vapour, which grew thicker by degrees, till it aſſumed the figure of a man. However, M. obſerved, that it was not a ſtriking likeneſs of the deceaſed. The figure hovered over the altar, and *Schröpfer*, pale as death, flouriſhed the ſword above his head. M. reſolved to ſtep out of the circle and to go to *Schröpfer*; but the latter perceiving his intention, ruſhed towards him, holding the ſword to his breaſt, and crying with a terrible voice, 'You are a dead man, if you ſtir another ſtep!' M. was ſo terrified at the dreadful tone in which *Schröpfer* uttered theſe words, and at the gliſtening ſword, that his knees ſhook under him. The ſhadow at length diſappeared, and *Schröpfer* was ſo fatigued that he lay extended on the floor. The ſpectators were conducted into another room, where they were ſerved with fruits. Many of the more ſenſible people went to Schröpfer's houſe as to a theatre; they knew that his boaſted art was nothing but impoſture, yet they were delighted with the ſerious comedy which he performed.

"This continued for ſome time; but Schröpfer all at once got into debt with ſeveral

ſeveral trades-people of Leipzig, and unfortunately of that claſs who did not wiſh to ſee his ghoſts; but were extremely importunate for their money. He received no more bills. The bankers would not advance him a penny; and the miſerable magician, worked up to the higheſt degree of deſpair, ſhot himſelf through the head in the *Rosenthal*. Nobody knows to this day how he got his money; and for what purpoſe he played off his phantasmagoria."

His viſit to the tomb of *Count Gleichen*, in the Benedictine convent at Erfurth, affords our traveller an opportunity for introducing another ſingular anecdote.

"When a holy zeal to drive the infidels from the Holy Land had ſeized all Europe, and the pious knights, bearing the badge of the croſs, repaired in crowds to the eaſt; Count *Gleichen* alſo left his native land, and with his friends and countrymen went to *Asia*. I ſhall not deſcribe his great and heroic atchievements. I ſhall content myſelf with ſaying, that the braveſt knights of Chriſtendom admired his proweſs; but it pleaſed heaven to try the hero's faith. Count *Gleichen* was made priſoner by the infidels, and became the ſlave to a Muhamedan of diſtinction, who entruſted his gardens to Gleichen's care. The unfortunate Count was now employed in watering violets and blue-bells, lilies and roſes. The hero long endured the horrors of captivity; but all his ſighs and vows would have been ineffectual, if a fair Saracen, his maſter's lovely daughter, had not begun to regard him with looks of the tendereſt affection. Often, concealed beneath the veil of night, did ſhe liſten to his melancholy ſongs,—often did ſhe ſee him weep whilſt praying, and her beauteous eyes were likewiſe ſuffuſed in tears. A modeſt ſhame, the peculiar virtue of a youthful female heart, long prevented her from declaring her paſſion, or from intimating in any manner to the ſlave, how deeply ſhe ſympathized in his ſorrows. At length the ſpark kindled into a flame, ſhame was ſilenced, and love could no longer be concealed in her heart, but poured in fiery torrents from her mouth into the ſoul of the aſtoniſhed Count. Her angelic innocence, her blooming beauty, and the idea that by her means he might perhaps be able to obtain his liberty,—all this made ſuch a powerful impreſſion on his mind, that he forgot his wife. He ſwore eternal love to the beauteous Saracen, on condition that ſhe would agree to leave father and native land, and fly with him to *Europe*. Ah! ſhe had already forgotten her father and her country. The Count was her all. She haſtens away, brings a key, opens a private door leading to the fields, and flies away with her beloved. The ſilence of night, which covered them with her ſable mantle, favours their flight. They arrive ſafely in the country of the Count. His vaſſals joyfully greet their lord and father, whom they had given up for loſt, and with looks of curioſity behold his companion, whoſe face is concealed beneath a veil. On their arrival at the caſtle, the Counteſs ruſhes into his embraces. 'That you, my dear wife, ſee me again,' ſaid he, 'you have to thank her,' (pointing to his deliverer;) 'ſhe has, for my ſake, left her father and her native land.' The Count covers his ſtreaming eyes with his hands. The beauteous Saracen drops her veil; and, throwing herſelf at the feet of the Counteſs, exclaims, 'I am thy vaſſal!' 'Thou art my ſiſter,' replied the Counteſs, raiſing and embracing her. 'My huſband ſhall be thine alſo; we will ſhare his heart.' The Count, aſtoniſhed at the magnanimity of his wife, preſſes her to his heart; all theſe are united in one embrace, and they ſwear to love each other

other till death. Heaven bleſſed this threefold union, and the Pope himſelf confirmed it. The Count's habitation was the abode of peace and happineſs, and he, with his two faithful wives, were after their death laid in one grave, in the church of the Benedictine convent. A large ſtone covers it, on which the chiſſel of ſenſibility has repreſented them. When beholding this ſtone, I bleſſed their memory."

On the road to Frankfort, the ſtage-coach in which Mr. K. was travelling ſtopped at a ſmall inn, when he alighted; and, in a philoſophical aberration of mind, ſtrolled into a private houſe, which he miſtook for an inn, and called for a bottle of wine, which he drank, and did not diſcover his miſtake till he enquired what he had to pay. His hoſt, in return only requeſted his attention to his daughter, who was deſtined to be his fellow-traveller. This was, of courſe, promiſed with becoming gallantry; but the promiſe was not quite ſo gallantly fulfilled; for, after aſking the young lady, "a pretty girl of twenty," whither ſhe was going, that he "might not trouble her with further queſtions," he took the *Vicar of Wakefield* out of his pocket, and read. His fair companion, upon this ſingular diſplay of Ruſſian gallantry, very naturally fell aſleep, and did not awake till ſhe reached the place of her deſtination. Our traveller, having praiſed himſelf for his honourable conduct to the lady, which, he ſays, is "rare, very rare, in this age," obſerves, that ſhe "did not think it neceſſary to thank me for my reſerve, but took leave of me rather coolly."

A Ruſſian appears to have one advantage over travellers of other nations; for the inclemency of the weather has no effect on him. Writing from Frankfort, Mr. K. ſays, "I am ſitting in my room with the window open; and though I am wet through with the rain, and ſhivering with cold, yet my hardy Ruſſian breaſt is apprehenſive of no ill conſequences; but the ſon of the iron north laughs at the ſtorms of the climate of Frankfort!" And, in another place, we find him amuſing himſelf, by lying on the wet graſs at midnight! At Frankfort, he met with a young phyſician, who maintained, that "all the evil in the world proceeds from people's inattention to their ſtomachs;" and, therefore, recommended to all ſovereigns, inſtead of inflicting puniſhment on criminals, to have them *phyſicked* into "good men and uſeful citizens."

In *Switzerland*, our traveller was introduced to Lavater, Bonnet, and other literary characters, by whom he was well received; and his whole account of this delightful country is at once lively and intereſting, reflecting equal credit on his underſtanding and his feelings. The following melancholy event is well related:

"On the ſouthern ſhore of the lake (of Thun) ſtands the ancient caſtle of *Spiez*, once belonging to the family of *Bubenberg*, which was one of the principal and moſt ancient in the canton of Berne. Several of this family rendered the republic eſſential ſervices, and ſhed their blood for their country. The laſt branches of this houſe were Leonhard and Amelia. The moſt illuſtrious families of Berne ſought their alliance; and at length Leonhard choſe the beautiful Erlach, and his ſiſter gave her hand to her brother. The

The day appointed for their nuptials arrived, and was hailed with univerſal joy, as the day that was to unite the firſt families of Berne in the cloſeſt ties. The two equally youthful and amiable pairs were the ſubject of general congratulation. The feſtivities in celebration of the nuptials were innumerable. After a ſplendid dinner, they reſolved upon an excurſion on the lake. The ſky was pure and ſerene; a gentle breeze cooled the mirthful rowers, and played in the flaxen hair of the beauteous brides. Light waves daſhed around the boat, and their ſoft murmur infuſed mild melancholy into the hearts of the lovers, who clung trembling to each other, and in vain endeavoured to conceal the violence of their paſſion, which was betrayed by its reverberation on their glowing cheeks. Evening approached before they thought of returning. The ſun ſet; and ſuddenly, as if let looſe from the depths of hell, the tempeſt roared, the waves aroſe, and the ſteerſman was affrighted. He endeavoured to ſteer for the ſhore, but the darkneſs prevented him from diſcovering it. The oars dropped from the wearied boatmen, and every returning wave threatened to ſwallow up the boat. Conceive only the ſituation of the unfortunate lovers. At firſt they endeavoured to encourage the crew, and even aſſiſted them with their own hands. But at length, perceiving that all their efforts were unavailing, and that death was inevitable, they recommended themſelves to the mercy of providence, wiped away their laſt tears, embraced each other, and thus awaited the cloſe of the cataſtrophe which quickly followed. A high wave overwhelmed the boat, and ſunk them all into a watery grave: one rower only eſcaped, who fortunately ſwam to ſhore, and brought the melancholy intelligence. Thus the ancient family of *Rubenberg* became extinct, and the family of *Erlach*, at preſent conſidered the moſt diſtinguiſhed in the canton of Berne, inherited the caſtle. I viewed it with ſorrowful ſenſations: the wind whiſtled through its deſerted walls."

After paſſing the winter at Geneva, our author arrived at Paris in the ſpring of 1790. His deſcriptions of the different places, and of thoſe objects which naturally attract the curioſity of the traveller, are, at once, lively and conciſe. His anecdotes are ſelected with judgment, and the reader is not tired with a long detail of unintereſting matter. We ſhall extract *his* general deſcription of Paris, and the deſcription of it by the author of "Paris as it was and as it is," reviewed laſt month, when our readers will have an opportunity of comparing the *Ruſſian* with the *Engliſh* touriſt. We ſhall begin with the latter.

"Paris has long been termed the epitome of the world. But, perhaps, never could this denomination be applied to it with ſo much propriety as at the preſent moment. The chances of war have not only rendered it the centre of the fine arts, the muſeum of the moſt celebrated maſter-pieces in exiſtence, the emporium where the luxury of Europe comes to procure its ſuperfluities; but the taſte for pleaſure has alſo found means to aſſemble here all the enjoyments which Nature ſeemed to have excluſively appropriated to other climates.

"Every country has its charms and advantages. Paris alone appears to combine them all. Every region, every corner of the globe ſeems to vie in haſtening to forward hither the tribute of its productions. Are you an epicure? No delicacy of the table but may be eaten in Paris.—Are you a toper?

toper? No delicious wine but may be drunk in Paris.—Are you fond of frequenting places of public entertainment? No ſort of ſpectacle but may be ſeen in Paris.—Are you deſirous of improving your mind? No kind of inſtruction but may be acquired in Paris.—Are you an admirer of the fair ſex? No deſcription of female beauty but may be obtained in Paris.—Are you partial to the ſociety of men of extraordinary talents? No great genius but comes to diſplay his knowledge in Paris.—Are you inclined to diſcuſs military topics? No hero but brings his laurels to Paris.—In a word, every perſon, favoured by Nature or Fortune, flies to enjoy the gifts of either in Paris. Even every place celebrated in the annals of voluptuouſneſs, is, as it were, reproduced in Paris, which, in ſome ſhape or another, preſents its name or image.

"Without going out of this capital, you may, in the ſeaſon when Nature puts on her verdant livery, viſit *Idalium*, preſent your incenſe to the Graces, and adore, in her temple, the queen of love; while at *Tivoli*, you may, perhaps, find as many beauties and charms as were formerly admired at the enchanting ſpot on the banks of the Anio, which, under its ancient name of *Tibur*, was ſo extolled by the Latin poets; and cloſe to the Bouvelard, at *Frascati*, you may, in that gay ſeaſon, eat ices as good as thoſe with which Cardinal de Bernis uſed to regale his viſitors, at his charming villa in the *Campagni di Roma*. Who therefore need travel farther than Paris to enjoy every gratification?

"If then, towards the cloſe of a war, the moſt frightful and deſtructive that ever was waged, the uſeful and agreeable ſeem to have proceeded here hand in hand in improvement, what may not be expected in the tranquillity of a few years' peace? Who knows but the emperor Julian's "*dear Lutetia*" may one day vie in ſplendour with Thebes and its hundred gates, or ancient Rome covering its ſeven mountains?"

Now for the Ruſſian's account of Paris.

"Can any one deny that *Paris* is the firſt city of the world, the centre of all magnificence and grandeur, when he aſcends the great terrace, and beholds every where, behind and before, to the right and to the left, the largeſt and handſomeſt buildings, palaces, and temples—the fine banks of the Seine—the bridges of granite, acroſs which throng thouſands of people and of carriages? But here you muſt remain, if you will not alter your opinion. On proceeding further, you meet with narrow ſtreets, and the moſt diſagreeable mixture of wealth and beggary. Cloſe to the brilliant ſhop of a jeweller, lies a heap of rotten apples and herrings; dirt abounds every where; and now and then, even blood ſtreams in rivulets from the butcher's ſhops. One muſt ſtop noſe and eyes here! The picture of the moſt elegant city is loſt, and it ſeems as if all the dirt and filth of the world had been brought to *Paris*, by ſubterraneous canals; but go one ſtep further, and you breathe the fragrant odours of *Arabia*, for you are in the vicinity of one of thoſe ſhops ſo numerous in Paris, where they ſell perfumes and pomatum. In ſhort, at every ſtep is a new atmoſphere, and new objects of luxury, or of the moſt diſagreeable uncleanlineſs; ſo that *Paris* may juſtly be called the fineſt and foulеſt, the moſt fragrant and moſt ſtinking city on the globe. The ſtreets are all, without exception, narrow and dark; which, perhaps, originates in the height and ſize of the houſes. The celebrated ſtreet, Saint-Honorè, is the longeſt, moſt noiſy and dirty. Woe to the poor pedeſtrian, particularly when it rains! He muſt either wade through

through the dirt, in the middle of the ſtreet (for as the pavement ſlopes on both ſides towards the middle, that part of the ſtreet is uſually full of dirt), or the water pours down on his head from the gutters on the tops of the houſes, and leave him not a dry thread. A coach is abſolutely neceſſary, at leaſt for a ſtranger, for the French underſtand perfectly how to walk through the dirt, without beſpattering themſelves; they leap moſt admirably from one ſtone to another, and take ſhelter in a ſhop from a carriage. The celebrated *Tournefort*, who had travelled almoſt all over the world, on his return, was cruſhed to death, by a hackney-coach; becauſe, on his travels, he had forgotten the art of ſkipping in the ſtreets, like a goat; an art abſolutely neceſſary to an inhabitant of *Paris*."

It may not be amiſs to add to this pair of portraits, a third, by Mr. Karamſin, exhibiting a contraſt between London and Paris.

"Every where (in London) prevails a cleanlineſs, which is rarely to be met with in other cities; and people of the loweſt rank are well dreſt, and a certain degree of order, and regularity pervades every thing, and makes a very pleaſing impreſſion on the mind of a ſtranger, ſo that he can hardly refrain from exclaiming: London is indeed a beautiful city! What a contraſt to Paris! There magnificence by the ſide of ſqualid miſery; here ſimplicity and admirable cleanlineſs; there profuſion and poverty; here a general appearance of eaſe, among all ranks; there palaces, out of which crawl forth ſkeletons covered with rags; here neat brick houſes, out of which ſtep health and content, with a mien expreſſive of happineſs and tranquillity. There a powdered fine dreſſed beau drives about in a wretched *fiacre*; here even the country farmer ſits in a good coach, drawn by two ſuperb horſes. There dirt and darkneſs in the narrow ſtreets; here the way every where dry and clean, and no crowding, notwithſtanding the great number of paſſengers."

Mr. Karamſin muſt be incorrect in his ſtatement of the population of Paris in 1790, which he makes amount to a million of ſouls, excluſive of foreigners; for M. Necker, in 1783, made it amount only to 660.000: and by the Republican tables, publiſhed by authority, laſt year, it amounted only to 546,856.

In the compariſon between theſe two writers, if the advantage in one inſtance be in favour of the Ruſſian, in another it is in favour of the Briton, for while the former laviſhes his incenſe at the ſhrines of Voltaire and D'Alembert, and cenſures the authors of the "*Memoires de Trevoux*" for their attacks on them; the latter duly appreciates their diabolical efforts for the ſubverſion of Chriſtianity, and very properly conſiders the diffuſion of their principles as one of the primary cauſes of the revolution.

Mr. Karamſin's remarks on the French theatre are generally juſt, though we think he rates the talents of Voltaire, as a tragic writer, much too high. To many of our readers, probably, the following hiſtorical anecdote will be new and intereſting.

"I drove to the Iſle de Notre Dame, where, in the reign of Charles V. the *Chevalier Macquer*, in the ſight of all Paris, fought with a dog—but a dog who might have ſerved as a pattern to many men. The ſpot, which

was

was the ſcene of this ſingular rencounter, is ſtill ſhewn. The following circumſtance gave riſe to it. *Aubry Mondidier*, while taking a ſolitary walk in the neighbourhood of Paris, was murdered and buried under a tree; his dog, which he had left at home, went out at night to ſearch for his maſter, and diſcovered his grave in the foreſt; having remained ſome days on the ſpot, till hunger compelled him to return to the city, he haſtened to the *Chevalier Ardilliers*, a friend of the deceaſed, and by his melancholy howling gave him to underſtand that their common friend was no longer in exiſtence. *Ardilliers* offered the dog food, and endeavoured to quiet him by careſſes, but the diſtreſſed animal continued to howl, licked his feet, and laying hold of his coat, pulled him toward the door. *Ardilliers*, at length, reſolved to follow him; the dog led him from ſtreet to ſtreet, and conducted him from the city to a large oak in the foreſt, where he began to howl louder, and to ſcratch the earth with his feet. Aubry's friend ſurveyed the ſpot, with melancholy forboding, and ordered his ſervant to dig up the earth; in a little time he diſcovered the body of his friend. Some time after the dog accidentally met the murderer of his maſter, ruſhed upon him, barked and attacked him with ſo much fury, that the ſpectators could with difficulty extricate him. The ſame circumſtance occurred ſeveral times. The faithful animal, which in general was as quiet as a lamb, became like a raging tyger, every time he ſaw this perſon who had murdered his maſter. This circumſtance excited great aſtoniſhment, and ſome ſuſpicions having ariſen, it was remembered that Maquer, on ſeveral occaſions, had betrayed ſymptoms of enmity to Aubry; and various other circumſtances being combined, brought the matter almoſt to a certainty. The King, hearing of the affair, was deſirous of being convinced with his own eyes, whether the dog was in the right; and the animal, which fawned upon every body elſe, attacked Maquer with the utmoſt fury, as ſoon as he perceived him. At that period it was cuſtomary, when the evidence was not deciſive, to determine the fate of the accuſed by ſingle combat. Charles, therefore, appointed the time and place; the Chevalier entered the liſt, armed with his lance, and the dog was let looſe upon him; a moſt dreadful conteſt now took place. The Chevalier made a thruſt, but the dog ſpringing aſide, ſeized him by the throat and threw him down. The villain now confeſſed his crime, and Charles, that the remembrance of the faithful animal might be handed down to poſterity, cauſed to be erected to him, in the foreſt where the murder had been committed, a marble monument, with the following inſcription:—"Bluſh, hard-hearted wretch! An irrational animal knows and loves gratitude; and thou, perpetrator of crimes, in the moment of guilt, be afraid of thine own ſhadow." Charles is intitled to the appellation of The Wiſe—Yes, when the hiſtory of mankind, in conſequence of the horror excited by the cruel deeds it records, drops from my hands, I will read, by way of conſolation, the hiſtory of the dog."

That the Pariſians excel in that moſt uſeful art, the *Savoir vivre*, has ever been acknowledged. Let us not be miſtaken, however; we mean not the *Savoir vivre* of Saint James's-ſtreet, which might with more propriety be denominated the art of *living all the days of our life*, in the phraſeology of the voluptuary and the epicure; but that art which conſiſts in the knowing how to live where others would ſtarve, by deriving the means of ſubſiſtence from ſources the diſcovery of

which requires the utmoſt exertion of human ingenuity. For inſtance:—

"A well-dreſſed man, of a noble appearance, who, over his diſh of *bavaroise**, talks fluently, tells all kind of pleaſant anecdotes, and jokes with great eaſe and freedom, may be ſeen every day in the *Coffe des Chartres*; and how does he live? By the ſale of bills paſted up, which every night, when all others are aſleep, he tears down from the corners of the ſtreets, and carries it (them) to the paſtry-cooks, who give him a few ſous for his trouble. He then lays himſelf down quietly on his bundle of ſtraw, in ſome *grenier* (garret) and ſleeps ſounder than many a Crœſus.

"Another, who is ſeen every day at the Thuilleries and the Palais-Royal, and who, by his dreſs, might be taken for an eccleſiaſtic, is a farmer; and what kind of a one do you think? He farms the hair pins which are loſt in the Italian theatre. When the curtain drops, and the company are leaving the houſe he makes his firſt appearance in it; and, while the lights are extinguiſhing, he goes from box to box in order to ſearch for the loſt pins, not one of them eſcapes his Lynxean eye, let it lie where it may; and when the laſt candle is extinguiſhed our farmer picks up his laſt pin, and, with the hope of not dying the next morning with hunger, haſtens to the broker to ſell him his treaſure."

Theſe are the men to whom the title of *Chevaliers d' Induſtrie* legitimately belongs; but we muſt introduce our readers to a character ſtill more extraordinary.

"In this gallery of remarkable perſons, a ſtoic of this city, known under the name of *Quatorze Oignons*, ought not to be forgotten. He is a real Diogenes, who denies himſelf every thing, even the moſt urgent neceſſaries. By profeſſion he is a porter, and his whole property conſiſts of a baſket, which he employs during the day to carry any thing for hire, and in the night makes it an alcove, under which he ſleeps perfectly ſound on the bare ground, or wherever he can. For forty years he has carried his baſket, which he patches when neceſſary, and which is thus, from time to time, renewed, as the human body is, according to the phyſicians. Fourteen onions form his daily nouriſhment, to this he is not at all conſtrained by want; on the contrary, he gives to the poor who aſk for an alms, and lends money without ever demanding it back. He earns daily from three to four livres, and by theſe means can be a friend and benefactor to many. He ſpeaks little, but with energy. He is acquainted with ſeveral literati. L———, the chymiſt, once aſked him if he was happy? "I believe ſo," replied the philoſopher. 'But in what does your happineſs conſiſt?' "In labour, reſt, and want of care." 'Add alſo, in beneficence, for I know that you do a great deal of good.' "In what manner?" 'You give to the poor.' "I give them only my ſuperfluity." 'Do you pray alſo to God?' "I thank him." 'For what?' "For myſelf." 'You are not afraid of death?'—"Neither of death nor life." 'Do you ever read?' "I have not time." 'But are you not ſometimes dull?' "I am never idle." 'Do you envy any one?' "I am contented with my own lot." 'You are a real philo-

* A *Bavaroise* is a glaſs of milk and capillaire, with or without brandy; a *Diſh of Bavaroise*, therefore, is nonſenſe. REVIEWER.

ſopher.'

ſopher.' "I am a man." 'I wiſh to have your friendſhip.' "All mankind are my friends." 'But there are bad men?' "I am not acquainted with them."

"To my great regret I did not ſee this modern Diogenes. He diſappeared at the commencement of the revolution, and many are of opinion that he is no longer in exiſtence."

On viewing the monument of our James the Second, who was buried in the Benedictine Church at Paris, Mr. K. remarks, with more humour than truth; "He was undoubtedly one of the moſt unfortunate of kings, for no one pitied him in his misfortunes." The church of St. Germain, among the tombs of ſeveral other diſtinguiſhed characters, contains that of Monſieur and Madame Dacier, of claſſical memory, who, our author ſays, were "united by love—of the Greek language; who, in their wedlock (during their union) careſſed each other in the Grecian manner, and never felt themſelves completely happy but when they diſcovered a new beauty in Homer; and, O barbarity! O ingratitude! they have not been honoured with a Greek epitaph!!

There is an old French legend which ſays that the patron of France, Saint Denis, who firſt introduced Chriſtianity into Gaul, for which he was beheaded by the barbarians who then inhabited the country, took his head in his hand, after it had been cut off, and walked a league with it; upon which a Pariſian lady wittily remarked, "Cela n'eſt pas ſuprenant: il n'y a que le premier pas qui coute."

The author was very fortunate in meeting with a ſervant at Paris of extraordinary honeſty; and with his brief delineation of this honeſt man's character, we ſhall conclude our extracts from Mr. K.'s volumes.

"Now one word or two of this *Bieder*. He is by birth a German, but has forgotten his mother tongue. He lives at the ſame hotel with me, in a garret-room, and is as poor as Irus, and as honeſt as Socrates: every thing he buys for me is as cheap as poſſible, and he always frowns when I pay any thing too dear. One day I dropt, on the ſtair-caſe, a paper with five louis d'ors in it, Bieder, who followed me, picked it up, and honeſtly brought it to me. "Thou art honeſty itſelf, Bieder," ſaid I to him. '*Il faut bien, Monsieur, que je le sois, pour ne pas dementir mon nom,*'* anſwered he.

"Once, I do not remember on what occaſion, I ſpoke to him ſomewhat harſhly. "*Monsieur,*" ſaid he, "*des choses pareilles ne se disent point en bon Francois. Je suis trop sensible pour le souffrir.*" I laughed. "*Riez, Monsieur,*" continued he, "*je rirai avec vous; mais point de grossieretes, je vous prie.*" On another occaſion he entered with tears in his eyes, and handed me a newſpaper; I took it and read as follows:

"To-day, 28th of May, at five o'clock in the morning, the ſervant of Mr. N. in the ſtreet of St. Mary, ſhot himſelf. On hearing the report of a piſtol, the door was broke open, and the unfortunate man was found wel-

* Bieder, in German, means upright, honeſt.

tering in his blood; beside him laid the piſtol, and on the wall were written theſe words:

"Quand on n'eſt rien, et qu'on eſt ſans eſpoir,
"La vie eſt un opprobre, et la mort un devoir."

"On the door,

"Aujourdhui mon tour, demain le tien."

"On the table lay verſes, philoſophical thoughts, and his teſtament.—By the former, it appeared that this youth had almoſt learnt by heart, the dangerous writings of the new philoſophers. Inſtead of comfort every thought was poiſon to a mind unprepared for the reading of ſuch books; and thus he fell a victim to his philoſophical deluſion. He was diſcontented with his lowly ſtation; and indeed he was far above it, with regard to his mind and his heart. He pored all night over his books, for which purpoſe he bought candle with his own money, as his ſtrict honeſty would not allow him to ſpend his maſter's candles for his own uſe. In his teſtament he ſays, that he is a child of love, and deſcribes, in an affecting ſtrain, his affection for his ſecond mother, his good nurſe. He bequeaths to her 150 livres; 100 to his country, as a patriotic gift; and 48 to the poor. To debtors in priſon 48 livres; one louis d'or to him who buries his body; and three louis d'ors to his friend, the German ſervant in the *Hotel Britannique*. They have found upwards of 400 livres in his deſk." "To me" ſaid Bieder, with emotion, "he has left three louis d'ors. Ah! we were friends from our childhood. He was an uncommon young man; inſtead of ſpending his time like moſt of his companions in tippling houſes, he paſſed his hours of leiſure in the *Cabinets de Lecture*, (reading rooms,) and on Sundays he went to the play. Often ſaid he to me, with tears; 'Henry, let us be virtuous, let us deſerve our own eſteem.' Oh, I cannot repeat to you all the fine things my good *Jacques* ſaid to me. He ſpoke like a book, while poor I cannot put two words together with propriety. For ſome time back he was melancholy; he went about hanging down his head, and liked to talk about death. For the ſpace of ſix days I have not ſeen him, and yeſterday I learnt that Jacques is no more, and that there is one good man leſs in the world."

"Bieder cried as a child, and I myſelf was deeply affected. Poor Jacques, ſad effects of half-learning! "Drink deep or taſte not," ſays Pope.

"*Epictetus* was alſo a ſervant, but he did not lay violent hands upon himſelf."

We concur with Mr. K. in thinking, that Rouſſeau, "the feeling good-natured *Jean Jacques* would certainly have declared, among the firſt, againſt the revolution;" and we are led to believe, from this remark, that Mr. K.'s opinion of Voltaire, muſt have been ſomewhat changed by the events which occurred at Paris, previous to his arrival, and during his reſidence, in that capital. Of his remarks on England we have little to ſay; ſome of them are juſt and ſome unjuſt; the principal defect in them ariſes from his ſpeaking generally from partial obſervation. When he ſays that Engliſhmen care little about vegetables, and that their *principal food* conſiſts of roaſt-beef and beef-ſteaks, and thence accounts for their phlegmatic and melancholy diſpoſitions,

poſitions, and their propenſity to ſuicide; we cannot refrain from a ſmile; and when he tells us that it is "a *Proverb* which is frequently in their mouths, that '*He who is poor, is not deſerving of a better fate*;'" that the company at Vauxhall "frequently throw money to the ſingers, as a ſign of their approbation;" and that a ball or a concert is "a rare phenomenon" in London; we cannot but ſtare with wonder. But when he comments on the ſcandalous "indications of diſſolute morals" in our ſtreets, and on the frequency of infant proſtitution, we acknowledge the juſtice of the remark, condemn the defective police that employs not the means with which it is entruſted for checking this growing evil, and bluſh for our country.

We now bid adieu to Mr. Karamſin, with thanks for the pleaſure which we have received in his company from Moſcow to London.—When his mind ſhall have been more matured, and his judgment corrected, by ſtudy and obſervation, his talents will appear to much greater advantage, and enable him to inſtruct thoſe readers whom he now only ſeeks to amuſe. Of the tranſlation we have only to obſerve that it is the work of a foreigner, and as ſuch, wonderfully correct, though it abounds with foreign idioms, and contains ſome words that are ſcarcely Engliſh.

*Ruſſian Tales.* By Nicolai Karamſin. Octavo. Pp. 274. 10s. 6d. Printed by G. Sidney, Northumberland-ſtreet, Strand.—*No Bookſeller's Name.*

THESE Tales are written by the author of the book reviewed in the preceding article, and tranſlated by the ſame tranſlator, who here avows himſelf to be a Dane. The tales are four in number; and are entiled *Liſa*; Flor Silin; Natalia; and Julia. All but the ſecond are ſentimental love tales, and, if they exhibit a true picture of human nature in Ruſſia, it is very evident, that the "hardy Ruſſian breaſt," as Mr. K. calls it in his travels, contains a very warm and ſuſceptible heart. *Liſa* is a pathetic ſtory, ably told, beginning in ſeduction and ending in ſuicide. It is ſaid alſo to be a true ſtory, the particulars of which were received by the author from the ſeducer himſelf, who fortunately lived to acknowledge, and to repent, his crime. The ſecond tale records the virtues of a Ruſſian peaſant, which deſerve to live in hiſtory. On this account, and as a ſpecimen alſo of the author's ſtyle, we ſhall lay it before our readers.

"Let Virgil ſing the praiſes of Auguſtus—Genius, celebrate merit, and Flattery extol the talents of the great.—"The ſhort and ſimple annals of the poor," engroſs my pen; and while I record the hiſtory of FLOR SILIN's virtues, though I ſpeak of a poor peaſant, I ſhall deſcribe a noble man. I aſk no eloquence to aſſiſt me in the taſk—Modeſt worth rejects the aid of ornament to ſet it off.

"It is impoſſible, even at this diſtant period, to reflect, without horror, on the miſeries of that year, known in Lower Wolga, by the name of the

Famine Year. I remember the ſummer, whoſe ſcorching heats had dried up all the fields—and the drought had no relief—but from the tears of the ruined farmer. I remember the cold, comfortleſs, autumn—and the deſpairing ruſtics, crouding round their empty farms, with folded arms, and ſorrowful countenances, pondering on their miſery, inſtead of rejoicing, as uſual, at the golden harveſt. I remember the winter which ſucceeded—and I reflect with agony on the miſeries it brought with it. Whole families left their homes, to become beggars on the highway. At night, the canopy of Heaven ſerved them as their only ſhelter, from the piercing winds and bitter froſts. To deſcribe theſe ſcenes would be to harrow the feelings of my readers. Therefore to my tale.

"In thoſe days, I lived on an eſtate, not far from Simbirſk; and, though but a child, I have not forgotten the impreſſion made on my mind by the general calamity.

"In a village adjoining, lived FLOR SILIN, a poor labouring peaſant—a man remarkable for his aſſiduity, and the ſkill and judgment with which he cultivated his lands. He was bleſſed with abundant crops, and his means being larger than his wants, his granaries, even at this time, were full of corn. The dry year coming on, had beggared all the village, except himſelf. Here was an opportunity to grow rich! Mark how FLOR SILIN acted. Having called the pooreſt of his neighbours about him, he addreſſed them in the following manner:

"My friends. You want corn for your ſubſiſtence—God has bleſſed me with abundance—Aſſiſt in thraſhing out a quantity, and each of you take what he wants for his family."

The peaſants were amazed at this unexampled generoſity;—for ſordid propenſities exiſt in the village, as well as in the populous city!

The fame of FLOR SILIN's benevolence having reached other villages, the famiſhed inhabitants preſented themſelves before him, and begged for corn.

This good creature received them as brothers; and, while his ſtore remained, afforded all relief.

"At length, his wife, ſeeing no end to the generoſity of his noble ſpirit, reminded him how neceſſary it would be to think on their own wants, and hold his laviſh hand before it was too late.

"It is written in the ſcripture," ſaid he, "Give, and it ſhall be given unto you."

The following year Providence liſtened to the prayers of the poor, and the harveſt was abundant. The peaſants, who had been ſaved from ſtarving by FLOR SILIN, now gathered around him.

"Behold," ſaid they, "the corn you lent us. You ſaved our wives and children. We ſhould have famiſhed but for you. May God reward you—He only can—All we have to give, is our corn, and grateful thanks."

"I want no corn at preſent, my good neighbours," ſaid he, "my harveſt has exceeded all my expectations. For the reſt—thank Heaven—I have been but an humble inſtrument."

"They urged him in vain.

"No," ſaid he, "I ſhall not accept your corn. If you have ſuperfluities, ſhare them among your poor neighbours; who, being unable to ſow their fields laſt autumn, are ſtill in want.—Let us aſſiſt them, my dear friends; the Almighty will bleſs us for it."

"Yes," replied the grateful peaſants, "our poor neighbours ſhall have

this

this corn. They ſhall know that it is to you they owe this timely ſuccour —and join to teach their children the debt of gratitude due to your benevolent heart.

" SILIN raiſed his tearful eyes to heaven—

" An angle might have envied him his feelings!

" At another time, fourteen farm houſes were burnt down, in an adjoining village. To each ſufferer SILIN ſent two roubles and a ſcythe.

" Some time after, a like misfortune happened at another village. It was entirely conſumed, and the inhabitants—reduced to the laſt degree of miſery—had recourſe to SILIN. But his former benevolence had impoveriſhed his means. He had no money to help them. What was to be done? " Stop," ſaid he, ſuddenly recollecting himſelf, " here is an horſe. I do not actually want him. Take, and ſell him."

" He ſet at liberty two female ſlaves, whom he bought in the name of the lord of the manor—educated them as his own daughters—and when they married gave them a handſome dowry.

As long as thou continueſt*, noble SILIN, to inhabit this world—ſo long will thy life be ſpent in acts of generoſity and benevolence towards thy fellow-creatures—And, when thou haſt exchanged this for a better life—the recording Angel ſhall proclaim thy virtues in heaven——the Almighty will place thee high, above kings and princes, and thou wilt ſtill be the friend of the comfortleſs—and a father to the poor and indigent on earth—If ever I reviſit that country, whoſe ornament thou art, I ſhall approach thy cot with reverence, and pay homage to thy virtues. But, if the Miniſter of Peace hath removed thee into bliſs, I will viſit thy grave—ſprinkle it with my tears—and place a ſtone upon the ſpot, on which, with my own hand, I will write,

HERE REST
THE BONES OF A NOBLE MAN!

There is ſomething unnatural in the ſtory of Natalia, a young lady of rank and virtue, who falls in love, at firſt ſight, with a perfect ſtranger, and even elopes with him, without the ſmalleſt knowledge of his birth, character, fortune, or profeſſion; quitting, too, the houſe of a father whom ſhe tenderly loves. Here, we ſee, the daughters of the icy North, giving a greater looſe to their paſſions than the children of the burning South. The concluſion of this ſtory, however, is good; and, though ſome of the deſcriptions are objectionable from their warmth, the moral is unexceptionable. The laſt tale, upon the whole, is the beſt; the characters are more varied, and delineated with a bolder pencil; and Nature is more attended to.—While *our* old-faſhioned damſels when anxious to receive a lover, content themſelves with *ſetting their caps* at him, the more refined maidens of Moſcow, it ſeems, more openly diſplay their intentions, and ſeek *literally* to enchain him: for when a young and gallant prince appeared in that capital, we are told " every female wore a

* SILIN is ſtill alive; and a friend of mine read this ſketch to him. The good old man wept—and exclaimed—

" No—I am unworthy of this—I cannot deſerve ſuch praiſe."

golden chain, emblematical of her wiſhes to enſlave him;" and in a note the author adds, "This is a fact. All the goldſmiths of Moſcow were employed in making golden chains for this purpoſe." Theſe productions have much ſterling merit, though not wholly unalloyed by the tinſel of *Sentimentality*, and the droſs of declamation. They betray evident marks of genius; and ſhew the author to be a man of feeling and humanity. The tranſlator, too, is greatly improved in his ſtyle, and has performed his taſk with ability.

## *Lectures on the Elements of Chemiſtry, delivered in the Univerſity of Edinburgh, &c.*

*(Concluded from Vol.* XVI. *P.* 374.*)*

DR. BLACK having, in his analytic method, completely explained Lavoiſier's Theory of Combuſtion, proceeds to take a nearer view of the inflammable ſubſtances. The moſt remarkable of theſe he arranges under ſeven titles, viz. 1. *Inflammable Air*, now called *hydrogenous gas*; 2. *Phoſphorus*; 3. *Sulphur*; 4. *Charcoal*; 5. *Spirit of Wine*; 6. *Oils*; and 7. *Bitumens*. Our limits will not admit of large extracts from this part of his work; but we muſt pay ſome attention to what he ſays of *inflammable air*, on account of the diſcovery made by Mr. Cavendiſh, that it is a conſtituent part of water.

This gas, which is the *gas pingue* of Van Helmont, has been long known, and indeed long troubleſome to the workers of mines, by whom it is denominated *fire-damp*, or *wild-fire*. It is alſo extricated from animal and vegetable ſubſtances, when theſe are decompounded by fire or putrefaction; but it is obtained in greateſt purity from the ſolution of iron or zinc in the mineral acids. When very pure, its ſpecific gravity is not one thirteenth part of the gravity of common air; and this remarkable property of it was known to Dr. Mayhew, who, as we are informed by Dr. Robiſon, gives very plain hints of balloons filled with it more than a century ago.

In the year 1782, Dr. Prieſtley having, by electricity, repeatedly fired a mixture of inflammable air and oxygenous gas in cloſe veſſels, was ſurprized to find the two airs diſappear, while the friend, who aſſiſted him in his experiments, obſerved that the inſide of the veſſel, in which the deflagration had been made, was always moiſtened with dew. This the Doctor naturally aſcribed to moiſture, which he ſuppoſed to have adhered to the gaſes employed. Mr. Watt, however, in a letter to Dr. Prieſtley, ſuggeſted, that the moiſture obſerved in his experiments might have ariſen from the combination of the two gaſes; and gave it as his opinion, that water is a compound of vital air and inflammable air deprived of their latent heat. He deſired that this opinion might be communicated to the Royal Society; but it was not communicated, becauſe Dr. Prieſtley thought it contradicted by ſome other experiments which he had made.

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In the mean time, Mr. Cavendiſh, who had been paying much attention to Dr. Prieſtley's diſcoveries, recollected that, in 1781, when he exploded a mixture of oxygen gas and inflammable air, he had obſerved moiſture on the inſide of the veſſel in which theſe airs were contained. He therefore repeated his experiments; and in May, 1783, found that when ſix parts of pure oxygen gas were exploded with one part of inflammable air, the two airs diſappeared entirely, leaving a quantity of pure water, equal in weight to themſelves. The utmoſt care had been taken to free the airs made uſe of from moiſture, by making them paſs through the dry muriate of lime; and an account of the experiments was publiſhed in the Philoſophical Tranſactions for 1784.

Thus to Mr. Cavendiſh alone is the merit of this great diſcovery due; or if any man be entitled to ſhare it with him, it is not Lavoiſier, nor any of his aſſociates, but Mr. Watt.

"But though Lavoiſier had no ſhare in the diſcovery, he had, ſays Dr. Black, the ſtill greater merit of ſeeing this propoſition * *in all its importance. This* invited him to undertake the laborious and expenſive experiments, which confirmed thoſe of Mr. Cavendiſh beyond a doubt; and he had alſo the ſagacity to perceive *immediately*, that by means of this propoſition, he ſhould extricate his ſyſtem from difficulties and objections, which I think would otherwiſe have been inſurmountable; and even to convert them into ſtrong arguments in its favour, and to make them the means of extending it to chemical facts, and to the great operations of nature, which ſeem otherwiſe inexplicable."

Our author accompanies him through ſome of theſe operations with his wonted perſpicuity; and, in his examination of the inflammable ſubſtances, brings gradually into view all the important doctrines of the pneumatic chemiſtry, with which they are particularly connected. In this part of the work, however, we are tempted, notwithſtanding the authority of Bacon, to ſay, that he has adhered to the analytic method too cloſely; and on one occaſion, where the manuſcript was more than commonly defective, Dr. Robiſon confeſſes that he was obliged to deviate a little from that method, and to introduce, as agents or inſtruments, ſubſtances which had not been previously explained.

Towards the concluſion of the ſection on bitumens, Dr. Black betrays again what we think an undue partiality to ſome parts of the Huttonian Theory of the Earth; but in his diſplay of that partiality he is not offenſive; and, in a note, the editor ſhews with great plauſibility how pit-coal may be derived from vegetable ſubſtances, without calling in the aid of that central fire, for the exiſtence of which there is not a ſhadow of evidence. But we muſt paſs on to the conſideration of the *metallic ſubſtances*, which conſtitute the

* Should it not be this *doctrine*, or this *diſcovery*? Nothing that with propriety can be called a *propoſition*, has been hitherto ſtated.

fourth

fourth of thoſe claſſes, under which our author has arranged the objects of chemiſtry.

The characteriſtic qualities of metals are,

"Their exceſſive weight; the opacity and reflecting brightneſs of their ſurface; their being the moſt perfect conductors of electricity; and their mercurial manner of fuſion, as it is called. Theſe are the only qualities which are found in them all, without exception. But we may take notice alſo of malleability, laminability, and ductility, as among the *general* qualities of the metals; for, though theſe qualities are not found in all of them, the greater number have them; and metals are the only bodies in nature in which they are found in an equal degree. Theſe qualities are diſtinct from one another, and do not always go together. Some metals have all the three in a high degree, *e.g.* copper, ſilver, gold, and platina, when pure. Others have two only, as tin and lead, which are malleable and laminable, but not ductile. Others, on the contrary, as iron, are ductile, but not malleable and laminable. Others, as zinc, are laminable, but not at all ductile, and ſcarcely malleable."

Dr. Black, keeping in mind his own definition of chemiſtry, firſt explains the effects, which, in a greater or leſs degree, are produced upon *all* the metals by heat and mixture; and then examines the properties of each metal by itſelf. Among the phœnomena common to all the metals is *calcination*, as it was called by the followers of Stahl, or *oxydation*, as it is termed by the chemiſts of the French ſchool; and as it is the phœnomenon about which theſe two ſchools differ moſt widely, we ſhall extract the perſpicuous view which is here given of their two theories.

"After deſcribing the calcination of the metals in general, and the reduction of them again to the metallic ſtate, I have been accuſtomed, ſays the profeſſor, to mention the opinions which have been formed of the nature of theſe operations, and the arguments and proofs on which theſe opinions are founded.

"The moſt diſtinct and plauſible opinion, which prevailed among the chemiſts for a conſiderable period, was that of Dr. Stahl; ſimilar to that which he entertained concerning the nature of the inflammable ſubſtances and inflammation, viz. that the metals are compounded ſubſtances, conſiſting of that matter which was called the calx, and of the phlogiſton; and that they had their metallic qualities from the principle of inflammability; and that during calcination, this principle was ſeparated from them; and therefore the baſis or calx of the metal appeared in its ſeparate ſtate, deprived of the metallic qualities; but that, in the operation of reduction, the calx recovered again from the charcoal, or other inflammable matter, the phlogiſton which it had loſt, and by this recovery was reſtored again to the metallic ſtate.

"This appeared ſo far a plain intelligible account of the matter; but there was one material fact, which was a very great difficulty in the way of this theory. The fact I mean is, that the quantity of calx is greater than that of the metal,—one hundred pounds of lead for example, producing 110 or 112lbs. of calx. Different attempts were made to get over this perplexing difficulty,—ſome of them very extraordinary, and almoſt incomprehenſible, e. g. that the principle of inflammability was not only deſtitute

deſtitute of weight, but that it had the power of diminiſhing the weight of bodies to which it was added, &c.*

" All theſe difficulties proceeded from their not having yet ſtudied the part which air performs during calcination. This was not ſufficiently done until of late, when the nature and powers of the different airs, or elaſtic fluids, became ſo much the ſubject of inquiry.

" Among the experiments which this inquiry has occaſioned, it was ſoon diſcovered by Dr. Prieſtley, Scheele, and Beccaria, but eſpecially by M. Lavoiſier, and other French chemiſts, that when a metal is calcined, it always abſorbs and fixes a part of the air, which contributes to its calcination, and is neceſſary to it: and that the increaſe of weight in the calx is always equal to the quantity of the air abſorbed. Dr. Mayhew, of Oxford, obſerved this in the caſes of antimony and lead, and ſuſpected that it was ſo in all,—1674."

It has further appeared, from ſuch experiments, that it is always oxygen gas which the metals attract in this manner. It has alſo been proved, in the cleareſt manner, that oxygen gas can be extracted from the calces of metals; from ſome by heat alone, and from others by an electric attraction, aſſiſted by heat.

" Upon theſe particulars, completely proved by many experiments, M. Lavoiſier and his friends founded their new ſyſtem concerning calcination and reduction totally oppoſite to that of the older chemiſts. The new opinion is, that the metal is not a compound, but a ſimple body,—that the calx is compounded of the metal and oxygen extracted from the vital air,—that the heat and light are no proof of a principle of inflammability. They are extricated chiefly from the oxygen gas, which is ſuppoſed to have an extraordinary capacity for heat, and which, as being an elaſtic fluid, contains a great deal beſides in a latent ſtate.

" In reduction again, the new doctrine is, that oxygen is ſeparated from the metal, and nothing elſe happens, or is neceſſary to the recovery of the metallic ſtate; and therefore, in the reduction of mercury, ſilver, gold, and platinum, which have but a moderate attraction for oxygen, heat alone is ſufficient to ſeparate it. Other metals cannot be reduced by heat alone, on account of their having a ſtrong attraction for the oxygen; but ſuch are commonly reduced by the action of charcoal, aided by heat; and then the carbon attracts the oxygen from the metal, and forms carbonic acid with it. On the whole, this ſyſtem is much more directly and plainly ſupported by facts and experiments than the ancient ſyſtem of the chemiſts."

In the application of this theory, or as it is here called ſyſtem, to the explanation of the various phænomena reſulting from the combination of metals with acids, ſulphur, phoſporus, &c. Dr. Black ſhews the immenſe importance of Mr. Cavendiſh's diſcovery of the

* " Nor could any valid objection have been made to this explanation, however unlike our more familiar notions, had not Sir Iſaac Newton made experiments on pendulums of all different kinds of matter, metals, and the calces of metals, and found that all vibrated alike, if of equal length. Chemiſts, however, acquieſced in this explanation by Stahl, becauſe few, if any of them, were mathematical philoſophers, and as few of the mathematicians were experienced chemiſts." EDITOR.

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compoſition of water; and Dr. Robiſon characteriſes the theory itſelf, and pays it, we think, a very high compliment in the following words:

"The hypotheſis ſeems to have nearly the ſame rank in ſcience with the magnetical hypotheſis of Æpinus. Both are ingenious and elegant, in the higheſt degree, and have ſuch a comprehenſive reſemblance to the phænomena, that the hypothetical principle becomes an excellent principle of arrangement or claſſification of the phænomena, almoſt equivalent to a juſt theory, and, in all probability, extremely near to it."

The metals chemically analyſed by Dr. Black are,—1. arſenic; 2. manganeſe; 3. iron; 4. mercury; 5. antimony; 6. zinc; 7. biſmuth; 8. cobalt; 9. niccolum; 10. lead; 11. tin; 12. copper; 13. ſilver; 14. gold; and 15. platinum. In the analyſis of theſe he gives a conciſe view of all the operations of metallurgy; and gradually brings forward the moſt important doctrines of the new chemiſtry, which have any tendency to illuſtrate theſe operations. No part of his lectures will be more diligently ſtudied than this, either by the artiſt or by the man of ſcience; but it is impoſſible to make an abridgement of it, becauſe every page teems with facts all connected with one another; and extracts would be little amuſing and leſs inſtructive to ſuch of our readers as are not chemiſts. We are tempted, however, to inſert a pretty long note by the editor; and, in the name of the public, to claim the performance of the promiſe which it contains. Dr. Black, treating of the nitrous air procured by the ſolution of mercury in diluted nitric acid, ſays, that when it is mixed with atmoſpherical air or vital air,

"Either of them, by ſupplying oxygen, changes the nitrous air into nitrous acid, which ſhews itſelf in red vapours, and is immediately attracted and abſorbed by the water. When theſe red vapours are formed, a conſiderable heat is produced in the glaſs. This heat is ſuppoſed by the French chemiſts to be a part of the heat or matter of heat, or calorique, which was contained in a latent ſtate in the compoſition of the two elaſtic fluids."

"I confeſs (ſays Dr. Robiſon) that this appears to me to be an inaccurate, or at leaſt an imperfect account of the matter. If indeed it relates only to the heat produced in the union of the nitrous and the vital air, to form nitrous acid, it is ſatisfactory: but if it be meant to explain the heat which is abſorbed in the ſolution, when the gaſes are forming, it is ſurely inaccurate. Indeed this heat has always ſtruck me as a very great difficulty in the whole theory. Mr. Lavoiſier unqueſtionably derives his explanation of the heat produced in combuſtion from Dr. Black's theory of fluidity and vapour, and ſuppoſes that a gas conſiſts of its radical, or diſtinguiſhing ingredient, combined with calorique, according to the ordinary laws of chemical affinity. This being ſuppoſed, the ſolution of metal in an acid, ſo far from producing or extricating calorique, ſhould abſorb it from the materials, and produce a cold incomparably more intenſe than any of our freezing mixtures. For ſuch ſolutions, whether the metal be oxydated by the acid or the water, are always accompanied by the eruption of gaſeous fumes. Iron, in the diluted ſulphuric acid, produces an immenſe

immenſe volume of gas. Thoſe metals which are oxydated by decompounding the acid, produce gaſes which ſtill contain much oxygen. And it may be remarked that, in general, thoſe ſolutions which produce fumes moſt deficient in oxygen produce the greateſt heats. This fact is favourable to M. Lavoiſier's explanation. The oxygen remaining in its concrete form, does not expend any of the caloriqne extricated by other circumſtances of the proceſs. Suppoſing that no more latent heat is neceſſary than for the production of as much watery vapour as ſhould have the ſame denſity, the quantity is very great, when compared with that which occaſions the cold in our freezing mixtures. It muſt not be ſaid, that the quantity neceſſary for this gaſeous combination may be ſmall; for, in this caſe, we ſhould often have gaſes inſtead of ordinary vapours; whereas we know that an incomparably greater ſupply of calorique is required for the formation of a gas. Beſides, the Lavoiſierian theory of combuſtion ſuppoſes a vaſt accumulation of heat in oxygen gas; this being, according to that celebrated philoſopher, the ſource of all the heat extricated in that operation of nature. It muſt alſo be obſerved here, that the oxygenous gas gives out this heat, and the oxygen is combined with the inflammable body, in a ſtate very ſimilar to its condition in the preſent experiment. Therefore we unqueſtionably have a prodigious quantity to account for, the oxygen in the diſſolving or combining ſubſtances being unprovided in the quantity neceſſary for its becoming a ſource of heat in ſome future combuſtion.

"I would now aſk, in what ſtate is the calorique contained in the materials of an acid and a metal, when they act on each other? Some of the materials muſt contain it in a ſtate that is unneceſſary for their appearance in the ſtate of a ſolution, of an oxyd or of a metalline ſalt. When all this calorique has emerged, the oxygen in nitre ſtill contains a great ſtore of it, ſeeing that it is extricated from it in deflagration with inflammable ſubſtances. This only increaſes the difficulty. For this great ſtore of calorique muſt remain in the ſolution, and in the metallic ſalt which it produces. Heat is extricated in the ſolution, and gas containing oxygen is produced. This gas, by uniting with vital air, again detaches calorique, and produces nitric acid. This acid will diſſolve metal, and again detach calorique. This may be continued without end. This circumſtance alone ſhould convince us, that there is ſome error in our theory, becauſe this endleſs generation of heat is impoſſible in the nature of things. We cannot ſay, with any well-grounded confidence, whether more calorique is extricated from oxygen, when, in the gaſeous form, it cauſes the combuſtion of ſulphur, or when, as an ingredient of nitre, it contributes to the deflagration with the ſame ſulphur. I grant that *I think* more is extricated in the firſt caſe. But it ſhould be an immenſe deal more. For methods may be found for transferring the oxygen of the ſulphuric acid, formed in the firſt caſe, to azote, and of thus forming nitric acid, and nitre, which will again deflagrate with ſulphur.

"All this is myſterious and intricate. I do not ſay incompatible; but I am not able to reconcile them by means of any known facts. The ſame, or greater difficulties, occur in almoſt all the ſpontaneous inflammations; in the deflagrations of nitrous acid with eſſential oils, and in many detonations; and in particular the heat and light, which we call glow or incondeſcence; eſpecially ſuch as appears on the mixture of ſulphur with ſeveral metals. I acknowledge that I never was ſatisfied with the explanations

nations given of this ſubject. Indeed it is rather kept out of ſight by the French chemiſts. I am informed, that M. Meunier, who was one of M. Lavoiſier's chief aſſiſtants, tried many experiments, in company with Dr. Sommering, of Mentz, and that they communicated their obſervations with (to) Lavoiſier and the chemiſts of Paris, and that theſe gentlemen were ſo little pleaſed with the reſults, that they were never mentioned in the academy. I am diſpoſed to aſſign a very different ſource of the heat in all theſe operations; and ſhould this work have a ſecond edition, I may probably have ſo far matured my notions on the ſubject, as to think them not unworthy of the public attention. At preſent they are by no means in ſuch a ſtate."

The importance of the ſcience of chemiſtry is ſo great, and the taſte for it at preſent ſo general, that there is no room to doubt of a ſecond edition of this work being called for, and called for ſoon. We truſt, therefore, that the profeſſor is prepared to fulfil his promiſe; for if the difficulties which he mentions can be at all removed from the Lavoiſierian theory of combuſtion, &c. we muſt look for their removal only to a chemiſt, who is acquainted with the general principles of phyſics, and accuſtomed to think with mathematical preciſion.

The fifth and laſt claſs of ſubſtances conſidered by Dr. Black, comprehends the varieties of water found in nature. Theſe are, 1. rain water; 2. fountain and well waters; 3. river water; 4. water of lakes; 5. water of marſhes and ſhallow pools; and 6. ſea water. In this ſection are given ſome very plain inſtructions for detecting the various ſubſtances, by which, held in ſolution, water is contaminated; but there is not much in it to arreſt the attention of men of ſcience.

Before we diſmiſs this article, it may not be improper to lay before our readers Dr. Black's opinion of the preſent chemical nomenclature; and this we cannot do in more proper terms than thoſe employed by his friend and editor.

"Dr. Black (ſays he) highly approved of a ſyſtematic nomenclature, and thought the French one extremely ingenious, and that its many barbariſms and philoſophical incongruities ſhould be overlooked, as ſomething unavoidable, or that they ſhould be corrected. Accordingly he occupied himſelf a good deal on this ſubject; but his notes are ſo imperfect, and, I may ſay, ſo *undecided*, that I could not make any uſe of them. He diſapproved, however, exceedingly of the entire ſubſtitution of this for all other denominations of chemical ſubſtances; and affirmed, that proper names, where they can be had, ſhould on all occaſions be preferred. The employment of the ſcientific names gives only the appearance of knowledge without the reality of ſcience. It is merely an abbreviation of language. There is the ſame neceſſity of learning that the muriat of ſoda is common ſea ſalt, as that ſea ſalt is the muriat of ſoda. Without the laſt indeed you are not a chemiſt; but without the firſt your chemiſtry is of no uſe. He was, therefore, for retaining all the old names that were, ſtrictly ſpeaking, *proper names*; ſuch are kali, muria, ſoda, natrum, nitrum. He thought air as good a name as gas, and combuſtion as chemical a phœnomenon as oxygenation.

"A de-

" A determination to be the founder of a ſyſtem and a ſect of philoſophers, ſeems to have ſeduced M. Lavoiſier, and made him acquieſce in meaſures which may be called violent and unbecoming. As for the *imitatores, ſervum pecus*, they boggled at no incongruity with common language or common ſentiment; but rather had a pride in it, as a mark of their authority over the opinions of other men. What can be more abſurd than to give the name of oxygenation to the formation of taſteleſs water or charcoal, or of combuſtion to phænomena where neither heat nor light are obſerved? No knowledge whatever is acquired by the excluſive uſe of this nomenclature; and it has introduced into chemiſtry the ſame licentious dialectic that the Ariſtotelian metaphyſics introduced into the ſchool of philoſophy, and will produce the ſame bigotry and the ſame ignorance. It gives the appearance of reſearch to mere technical language; and many pages of modern ſyſtems of chemiſtry "are but the naming of their tools."

" Not only is no acquiſition made of knowledge, but if the theory be erroneous in any circumſtance (and what philoſopher will ſay that this is impoſſible?), the error muſt inſeparably adhere to every name, and every phraſe, and every opinion.

" But all this is only the licence of literary ambition and vanity. The ſame principles, and the very ſame men, formed this nomenclature, and the new kalendar and metrical ſyſtem of the French. But theſe inconveniencies are not eſſential to a good ſyſtematic nomenclature. Had all the proper names been retained, and had a becoming deference been paid to ordinary language and ſentiment, the nomenclature would have been much more intelligible,—would be free from paradox,—and M. Lavoiſier's well deſerved honours would have been fully ſecured to him. Newton ſtill ſtands at the head of philoſophers, although they ſpeak of the ſun's path round the heavens, and retain the old aſtronomical language. But Newton had no ſuch ambition; nor did the Royal Society furniſh ſuch a *legion of honour* as M. Lavoiſier found among his countrymen."

Had not the fabricators of the chemical nomenclature been influenced by the national paſſion of vanity, we think it impoſſible that a club of philoſophers could have given the name of *azotic* gas to that portion of atmoſpheric air, which remains after the conſumption of oxygen by combuſtion. There is not one of the gaſes which is not *azotic*; for there is not one of them—not even oxygen—which, if breathed by itſelf, would not in a very ſhort time deſtroy life; whilſt ſome of them, ſuch as carbonic acid gas and inflammable air, are almoſt as quick in their operations, as the gas which the authors of the nomenclature have excluſively denominated *azote*. This term, therefore, is in direct oppoſition to the principles upon which they profeſſed to proceed. Yet they might have found for it a ſcientific name as appropriate as that which they have given to one of the conſtituent principles of water; for hydrogen is not a more eſſential ingredient of that fluid, than azote is of the nitric acid. Why then was not azote called *nitrogen?*

For this deviation from the principles on which the nomenclature was ſaid to be conſtructed, we can conceive no other reaſon than that the aſſociates of Lavoiſier were determined that, for the future, che-

chemiſtry ſhould be ſuppoſed to have been formed into a ſcience by Frenchmen *only*; and the diſcovery of the compoſition of the nitric acid —one of the greateſt of the age—was unfortunately made in England! Mr. Cavendiſh was the author of this diſcovery, as well as of the diſcovery of the compoſition of water; and what is ſomewhat extraordinary, no chemiſt of Paris contrived to put in his claim to a ſhare of the honour of it.

Though the ſame enlightened philoſopher diſcovered the compoſition of water, Lavoiſier firſt employed that diſcovery to ſupport his theory of combuſtion and oxygenation, whilſt Meunier, one of his aſſociates, *pretended* to have made the ſame diſcovery before he had heard of Mr. Cavendiſh's experiments. But the compoſition of the nitric acid was diſcovered and made public, while the French chemiſts were endeavouring to aſcertain the nature of the gas, to which they had given the *temporary* name of azote; and hence, we ſuppoſe, they adopted *hydrogen* for the name of the gas denominated in England *inflammable air*, and retained the abſurd name of *azote*, rather than acknowledge their obligations to a foreigner.

Whatever be in this, by their perſevering aſſiduity they have been able to impoſe their nomenclature upon all the nations of Europe; and ſo different is it from all other nomenclatures, that to him, who has ſtudied chemiſtry in the French ſchool, the works of all former chemiſts muſt be utterly unintelligible. On this account, as well as for their own intrinſic merit, the Lectures of Dr. Black ought to be carefully peruſed; for he who has read them with due attention is equally prepared to ſtudy the ſyſtems of the old and of the new ſchool: they form indeed one of the moſt valuable elementary treatiſes that we have ever ſeen on any branch of phyſical ſcience; but their value would be greatly heightened by an accurate and copious index. They contain innumerable facts and reaſonings of great importance in the arts of life; but from the want of an index, the artiſt, who has read the book, and laid it aſide, will not, afterwards, without ſome trouble, find the fact of which he may be in queſt; and that trouble is neceſſarily augmented by the analytical form of the inveſtigations, which, though unqueſtionably the beſt for conducting youth through a ſyſtem of ſcience, does not readily furniſh the clue that leads to a particular fact when it is wanted.

*Statiſtical View of France, compiled from authentic Documents.* By the Chevalier de Tinſeau. Large 8vo. Pp. 194. 10s. 6d. Printed for the Author, by W. Spilſbury, Snowhill. 1803.

THE "Letter to Napoleone Buonaparté," reviewed in one of our late Numbers, made our readers perfectly acquainted with the principles, and the talents, of the truly reſpectable author of the publication before us, who is one of the moſt honourable, the moſt able, and moſt conſiſtent of all thoſe unfortunate perſonages, whom a rooted attach-

tachment to the altar and the throne expoſed to perſecution in their native country, and who have preſerved that attachment inviolate, in misfortune and in exile. This *Statiſtical View* is a work of infinite utility, not only to the politician and the ſtateſman, but to every deſcription of perſons, at this critical period; as it furniſhes a complete and authentic ſtatement of the reſources, in point of local ſituation, of population, and of impoſts, of that inveterate enemy, who has reſolved on the deſtruction of this united empire. Truly does the Chevalier obſerve in his "INTRODUCTION;"

"France is become the principal ſtate of Europe. She maintains her pre-eminence by force and by terror; and in the firſt moment of general conſternation, ſuch is the aſcendancy of the French Government over the other ſovereigns of the continent, that in its reſolutions, that is to ſay, in the will of Buonaparté, they conſider themſelves obliged to ſtudy their deſtinies. Nor is this monſtrous authority leſs humiliating to thoſe ſtates in its forms, than fatal in its effects. A *projet* drawn up by Talleyrand, in direct oppoſition to the moſt ſolemn engagements recently entered into at Luneville, annihilates one hundred and fifty ſovereigns, diſplaces an equal number, throws all Germany into confuſion, deſtroys the conſtitution of the Empire, ſaps the foundation of its moſt ancient and moſt general religion, and deſpoils thouſands of individuals of their moſt lawful poſſeſſions, without even making a proviſion for their future ſubſiſtence. The maſter of the world cauſes this ſcandalous production, in which impudence diſputes the palm with injuſtice, to be read in the preſence of that aſſembly of ſlaves and cut-throats, to which he has given the mock appellation of *Senate*. Like Jupiter, he expreſſes his approbation by a nod; and it inſtantly becomes an immutable decree, a law for Europe: all Germany muſt conſent to it, without diſcuſſion or reflexion, and execute it without delay. The Emperor himſelf, the chief of the Germanic body, and the King of England, one of its principal members, whoſe poſſeſſions are transferred at pleaſure, by an adventurer, without any other right or title than the baſeneſs of his countrymen, and the puſillanimity of his adverſaries, are not conſulted, nor even made acquainted with the reſolution. The Diet itſelf is only informed of it by means of the Conſular Gazette, which a vile wretch, of the name of Bacher, throws inſolently upon the table of its conferences. It is in the *Moniteur*, now become the book of deſtiny, and the official regiſter of the ſupreme will of Buonaparté, that the Deputies of the Empire muſt learn the fate of their ſovereigns. The Princes of Germany are not better treated, than thoſe wandering malefactors whom juſtice has not been able to apprehend, and has ſolemnly baniſhed. Like them, too, it is in the public papers, that theſe unfortunate ſovereigns muſt learn their proſcription.

"Since then there is a ſtate imperiouſly dictating ſuch ſevere laws to other nations, we cannot be made too much acquainted with its ſtrength and reſources. It is not, however, the object of the preſent performance to conſider France in all her military, political, and commercial relations, with the reſt of the powers of Europe. As France (without being a ſtranger to commerce, for which the induſtry of her inhabitants and the abundance of her diverſified productions, ſo well qualify her) is principally, from the extent of her territory and her vaſt population, an agricultural and military ſtate, the preſent work is confined to an expoſure of the fundamental ele-

ments of her power, by presenting an exact and fundamental view of her population, and of the manner in which that population is spread over her extensive, fertile, and concentrated territory."

The Chevalier then proceeds to state, that the tables which he has presented to the public were drawn up in the 10th year of the republic, by the command of the government, and under the direction of *Abrial*, the Minister of Justice, to whom they were dedicated by the authors, Chanlaire and Herbin. He assigns very substantial reasons for his conviction of their authenticity and accuracy, and clearly shews, from a comparison with Necker's account of the population of France, in 1783, that they were not framed for the purpose of exaggeration. From this comparison it appears, that the population of most of the great towns have experienced a very considerable diminution since the time when Necker wrote;—a diminution for which Mr. Tinseau easily accounts.

"For instance, the massacres of the wealthy manufacturers and other inhabitants of Lyons, has occasioned the migration of a vast number of journeymen and others. Lille and Sedan were likewise manufacturing towns. The Court resided at Versailles. The massacres and the destruction of the navy have thinned Toulon of one fourth of its inhabitants. Rennes was the capital of an extensive province, the residence of a numerous Noblesse, which has been either murdered or dispersed. Orlèans contained a vast number of sugar bake-houses, and besides, a capital dépôt of maritime imports, &c. &c.

We have the following concise account of the present territorial division of modern France, and of the motives which influenced its adoption;—motives truly worthy the mind and principles of her present Usurper.

"For a correct acquaintance with the following tables, it will be necessary to present the reader with a short sketch of the present organization of France. This state is divided into one hundred and two *departments*,* being so many totally distinct provinces. Each department, is itself, subdivided into three, four, or five *districts*, called *communal arrondissements*. These districts are, in their turn, subdivided into *cantons*. Lastly, each canton is composed of a certain number of *communes*; that is to say, of towns and villages. A commune is sometimes a single town, and sometimes an union of several villages, possessing a mayor and a communal municipality. All the considerable cities are divided into several communes. The despot would consider his precarious authority endangered by the re-union of the discontented inhabitants of an entire extensive city. By means of this refinement upon the maxim of tyrants, *divide and govern*, the inhabitants of the same town have ceased to be fellow-citizens.

"Each department is administered by a prefect, and as many sub-prefects as it contains districts. The details of the administration descends from the sub-prefects to the mayors, who are appointed by the despot. Each district has a primary judicial tribunal, and each department a criminal tribunal. Every three departments possess a tribunal of appeal,

"* The six Piedmontese departments are not included in this number."

which

which takes cognizance, by appeal, of all the cauſes determined by the tribunals of the diſtricts under its juriſdiction. Laſtly, each canton has a juſtice of the peace. All the tribunals of appeal acknowledge a ſuperior tribunal, called the *Court of Caſſation*, poſſeſſing the power of annulling the ſentences of the tribunals of appeal which appear to it illegal, and of referring the examination of the cauſe to any other tribunal it ſhall pleaſe to appoint. All theſe judges are in a ſtate of dependence upon the government; ſeveral have been puniſhed for finding innocent, men who had been accuſed by the government; and when the deſpot is fearful of an oppoſition to his vengeance, they are diſplaced by ſpecial commiſſions.

" The prefects and the gendarmerie are the two great ſprings of the government. The prefects are appointed by Buonaparté, and can be removed at his pleaſure. They enjoy his confidence, and exerciſe his authority in the provinces. The gendarmerie is compoſed of about 20,000 men, horſe and foot, in twenty-ſeven diviſions. Each gendarme is at once a ſpy, and a ſort of ambulating, armed juſtice of peace, poſſeſſing the power of arreſting whomſoever he pleaſes, and of paying domiciliary viſits all hours of the day or night.

" As to the *political* claſſification of the French people into departments, diſtricts and cantons, it is altogether unworthy of the ſmalleſt attention. They muſt not be conſidered as the different claſſes into which the citizens of a free ſtate are ſubdivided, for the purpoſe of exerciſing their political rights with greater facility and public benefit; but rather as pens in which the maſter keeps his cattle incloſed, for the purpoſe of finding and counting them the more readily.

" To all theſe bleſſings of French liberty, muſt be added that of the military conſcriptions, which, at the moment when univerſal peace renders them leaſt neceſſary, amount to 140,000 men. Never did the Moloch of the Tyrians, nor the men-eating deities of the Mexicans, devour ſo many human victims.

" Such is the faint outline of that ' wonderful fabric of human wiſdom,' which ſome men, whoſe patriotiſm conſiſts only in paying compliments to one another at taverns and public dinners, have dared to propoſe to the people of England as the *ne plus ultra* of ſocial felicity."

To the Honourable Charles James Fox we will ſay, " *Here's* food for contemplation, ev'n to madneſs !"

Of the tables themſelves, which for their correctneſs and conſequent utility, we ſtrongly recommend to general attention, our readers may form a competent notion, from the author's brief deſcription of them.

" They are four in number, and the title affixed to each will ſufficiently point out their object. I muſt, however, make my readers acquainted with the geographical meaſure employed in them.

" Hitherto, the meaſures adopted by the generality of nations, as well as the ſubdiviſions of thoſe meaſures, were arbitrarily, or to ſpeak more correctly, accidentally adopted; ſuch are the Engliſh foot, the French toiſe, &c. The yard is divided into three parts, the toiſe into ſix, the Rhiniſh foot into twelve, &c. Inſtead of thoſe fundamental meaſures, arbitrarily taken and divided by every nation, the French have adopted one connected with the dimenſions of the globe. This meaſure, which they call *metre*, or

meaſure *par excellence*, from the Greek term μετρον, is the ten-millionth part of the fourth of the terreſtrial meridian, which is, every one knows, the diſtance from the pole to the equator. This primitive meaſure they have ſucceſſively multiplied or ſubdivided by ten, in order to form the greater or ſmaller meaſures, by analogy to the decimal ſyſtem of arithmetic, which is the numeration univerſally adopted in Europe.

"A *metre*, as we have already ſeen, is the ten-millionth part of a quarter of the terreſtrial meridian. One thouſand metres, or a *kiliometre*, the geographical menſuration adopted by the French, is the ten-thouſandth part of the ſame quarter of the meridian. In order to find out the proportion between the kiliometre and the maritime or Italian mile (of 60 to degree, which is the geographical meaſure in moſt common uſe), it is to be obſerved, that the number of miles which the quarter of the meridian contains is 60X90, or 5,400. The *kiliometre* accordingly is to a *mile* in the ratio of 5,400 to 10,000, or of 27 to 50: and the ſquare kiliometre to the ſquare mile, as 27X27 to 50X50; otherwiſe as 729 to 2,500; that is to ſay, very nearly as 7:24. Thus it follows, that 24 ſquare kiliometres=7 ſquare miles. Kiliometres accordingly may be reduced into ſquare miles by multiplying the number by 7, and dividing the produce by 24.

"Now, as a quarter of the meridian contains 2250 leagues, of 25 to a degree; a league is to a kiliometre, as 10,000 to 2250, or 40 to 9, which is the geographical meaſure in moſt common uſe: conſequently a ſquare league is to a ſquare kiliometre, as 40X40 to 9X9, or 1600 to 81; nearly as 79 to 4.

"The third table contains a liſt of the five hundred principal cities and towns of preſent France, divided into fourteen claſſes, according to the number of their inhabitants. The laſt claſs contains thirty towns, which, although they contain leſs than four thouſand ſouls, are too well known to be omitted.

"I have placed, at the concluſion of the work, two ſuccinct tables, relative to the population of England properly ſo called.

"This work is terminated by ſome reflexions as to ſeveral uſes to which theſe tables may be applied. No pains have been ſpared to attain the greateſt accuracy, the only merit of ſuch a work."

At the end of the tables, is a ſummary of the population of Great Britain and Ireland; which is, however, corrected, in reſpect of Ireland and Scotland, in the author's "Advertiſement," prefixed to the volume. From theſe documents it appears, that the united empire of Great Britain and Ireland contains a population of 15,031,338 ſouls, being about three ſevenths of the population of France, which amounts to 33,104,343 ſouls. If the population, however, of the reſpective colonies of the two countries were to be eſtimated, this fearful diſproportion would vaniſh. On the increaſe of the population of France by recent conqueſts, and on its compariſon with that of other countries, the Chevalier makes the following juſt remarks:

"If now we deduct 5,114,419 ſouls for 23,790 ſquare miles, the extent of the conquered countries, we ſhall find that the population of former France amounted to 27,989,924 ſouls, over 161,810 ſquare miles of territory, which was little more than 172 inhabitants for a mile; whereas that of the conquered countries gives 215. Thus it appears that the population

of

of former France amounts, in a ſquare number, to 28,000,000 ſouls, and that of preſent France to 35,000,000; that, conſequently, its population is increaſed one-fourth, and moſt probably its riches and produce in a ſtill higher proportion. If, as it is generally reckoned, the population of Great Britain, Spain, Pruſſia, Ruſſia, and Auſtria, amount to 14—10—7—21—and 24 millions inhabitants, that of France is double to and one-half more than that of Great Britain, treble to and one-half more than that of Spain, five fold to that of Pruſſia: it exceeds that of Auſtria by two-thirds, and that of Ruſſia by one half. Since France has united this immenſe ſuperiority in population to ſo many other advantages which ſhe derives from the concentration of her territory, from the ſtrength of her frontiers, from her ſituation between the two ſeas, from the poſſeſſion of ſo many navigable rivers, in ſhort, from the abundance and variety of her productions, what is become of the political balance of Europe? But if in the ſame ſcale with France are added, Switzerland, Holland, Spain, Southern Italy, and the adjacent parts of Germany, which every one of them are ſubjected and tributary to that Empire, there will no longer be any balance between France and all the other independent powers of Europe together, if France be permitted to hold her controul over all thoſe countries."

Many other intereſting obſervations are added, relative to the comparative ſtate of population, in the different departments of France; of all which, it appears, Flanders is the moſt populous.

*A Charge delivered to the Clergy of the Dioceſe of Lincoln, at the Triennial Viſitation of that Dioceſe in May and June* 1803. By George Pretyman, D. D. F. R. S. 4to. Pp. 26. 1s. Cadell and Davies. 1803.

"THE ſteps of theſe pretended evangelical teachers," we obſerved on a former occaſion, "ſhould be marked with increaſing vigilance and jealouſy. We know them intimately, and the object at which they aim. Under the maſk of friendſhip, they are, in truth, moſt dangerous and indefatigable enemies. Let the friends of the Church come forward, pull off their diſguiſe, and exhibit them in their native deformity, and in open day, as inſidious and deſigning underminers of our eſtabliſhment."* Having contributed our humble efforts towards the detection and expoſure of theſe wolves in ſheep's clothing, it cannot but have afforded us the moſt heartfelt ſatisfaction to ſee the Elders and Heads of our Church ſtand forward in her defence againſt her moſt inſidious and moſt dangerous enemies. This is the third Epiſcopal Charge we have had occaſion to notice within two months, in which the dangerous arts and falſe pretenſions of the ſelf-named *evangelical* preachers have been marked and cenſured; and the ſecond, in which the modern apoſtle of Calviniſm, and his ſubordinate co-adjutors and advocates, have had the mortification to ſee their ignorance expoſed, and their tenets condemned, *by authority*.

* Anti-Jacobin Review, Vol. XV. P. 381.

The Biſhop of Lincoln begins by referring to a former charge, in which he briefly mentioned "the miſchievous effects of what is miſcalled evangelical preaching," and then adds, "but the late progreſs of the opinions which it profeſſes to inculcate, and the recent attempts of its advocates, ſeem to demand more full and immediate notice. It is now not only maintained that the doctrines of Calviniſm are founded on Scripture, but it is alſo aſſerted that they only, who hold thoſe doctrines, have any claim to be conſidered as true members of the Church of England. The regular clergy, who explain Scripture in another ſenſe, or who ſupport a different interpretation of our liturgy and articles, are repreſented as not preaching the Goſpel of Chriſt, and are accuſed of abandoning the faith which they profeſſed at the time of their ordination." In order to refute this unjuſt and calumnious charge, the biſhop takes a ſhort but ſatisfactory view of the important doctrine of univerſal redemption, the eſtabliſhment of which he juſtly conſiders as a complete refutation of all the peculiar tenets of Calviniſm. Having proved the ſoundneſs of this doctrine by the adduction of numerous paſſages from *Scripture*, and having ſhewn its perfect conſonance with the character of an all-merciful and all-bountiful God, his Lordſhip next conſiders how far it is ſupported by our *articles* and our *liturgy*.

"Having thus ſhewn that Univerſal Redemption is taught in Scripture, and that it is ſtrictly conformable to the attributes of the Deity, I ſhall detain you but a very ſhort time in proving that it is alſo the doctrine of our Church. The articles contain not a ſingle expreſſion which can be conſidered as limiting the redemption purchaſed by the blood of Chriſt. They mention indeed the effects of Chriſt's death only three times. In the ſecond Article it is ſaid, 'Chriſt ſuffered to reconcile his Father to us, and to be a 'Sacrifice not only for original guilt, but alſo for actual ſins of men.' Original guilt belongs to all men, and therefore the actual ſins of all men muſt likewiſe be underſtood.—In the fifteenth article, it is ſaid, 'Chriſt came to be the Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world,' an expreſſion taken from Scripture, and too comprehenſive to be adopted by thoſe who meant to aſſert the doctrine of Partial Redemption.—And in the thirty-firſt article, the doctrine of Univerſal Redemption is plainly and unequivocally aſſerted: 'The offering of Chriſt once made is that perfect Redemption, Propitiation, and Satisfaction for all the ſins of the whole world, both original and actual:' Words cannot be more comprehenſive than thoſe which are here uſed, 'all the ſins of the whole world, both original and actual.' Can then any one, after reading theſe words, contend that it is conſiſtent with our Articles to maintain that Chriſt died for the ſins of only a part of the world, and that it is abſolutely impoſſible for the reſt of mankind to attain ſalvation through the merits of his death?

"With reſpect to our Liturgy, the paſſage in the Abſolution that God "deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live,' is perfectly inconſiſtent with the idea of Partial Redemption, and clearly implies that God has afforded to every man the means of working out his ſalvation: and in the prayer of conſecration in the Communion Service, it is ſaid, that 'Chriſt, by one oblation of Himſelf

ſelf once offered, made a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole world.'

" But without dwelling upon general expreſſions of this nature, which abound in every part of our public ſervices, there is a paſſage in the Catechiſm deciſive upon the point in queſtion,—that the compilers of our liturgy intended to inculcate the doctrine of Univerſal Redemption. You will all recollect that, after the Creed is rehearſed, follow this queſtion and anſwer: 'What doſt thou chiefly learn in theſe Articles of thy Belief? —Firſt, I learn to believe in God the Father, who hath made me and all the world; ſecondly, in God the Son, who hath redeemed me and all mankind; thirdly, in God the Holy Ghoſt, who ſanctifieth me and all the Elect People of God.' In the firſt part of this anſwer the Father is ſaid to have made all the world;—all things animate and inanimate, viſible and inviſible: in the ſecond part, Chriſt is ſaid to have redeemed all mankind,—that is, the whole human ſpecies: in the third part, the Holy Ghoſt is ſaid to ſanctify all the Elect People of God,—that is, all who will inherit eternal happineſs. The three expreſſions applied reſpectively to the Father, the Son, and the Holy Ghoſt, are, 'all the world,' 'all mankind,' 'all the Elect.' 'All the world,' comprehends the whole creation; 'all mankind' is leſs extenſive, and includes only the rational part of the world; 'all the Elect' is again more confined, and includes only that part of mankind who will be ſaved, The expreſſion that 'Chriſt redeemed all mankind,' is of itſelf ſufficiently clear; but, when put in contradiſtinction to the elect, whom the Holy Ghoſt ſanctifies, it ſeems impoſſible to doubt its meaning: it can ſignify only that Chriſt died to procure redemption for the whole human race, to enable every individual deſcendent of Adam to attain eternal happineſs: but as many neglect this great ſalvation, thoſe who accept it are called the Elect People of God, as they alone profit by the gracious offer of our Heavenly Father. This paſſage of our Catechiſm proves incontrovertibly that our Church is not Calviniſtic. The Calviniſt maintains, that 'Chriſt redeemed only the Elect;' but every member of our Church is taught, before he takes upon himſelf his baptiſmal vow, that 'Chriſt redeemed all mankind.' The Calviniſt ſays, 'I believe in God the Son, who hath redeemed me and the Elect People of God.' Our Catechumen ſays, 'I believe in God the Son, who hath redeemed me and all mankind.' Theſe two propoſitions cannot be reconciled.

" After theſe poſitive proofs upon this particular point, I muſt remark a circumſtance of a negative kind, which is true, not only of the doctrine under immediate conſideration, but alſo of the doctrines which are connected with it. There is not in any part of our Book of Common Prayer a ſingle expreſſion, which can fairly be interpreted as aſſerting or recogniſing any one of the peculiar doctrines of Calviniſm. Redemption is never declared to be irreſpectively partial: human co-operation is never excluded where the influence of the Spirit is mentioned: Divine Grace is never conſidered as irreſiſtible or indefectible; good works are never repreſented as unneceſſary to ſalvation: and ſenſible impulſes of the Spirit are no where acknowledged in our Liturgy.

" But the moſt extraordinary circumſtance of a negative kind remains to be noticed with reſpect to the Homilies; to which ſo confident an appeal has lately been made by certain writers, that I requeſt your particular attention to the fact I am going to ſtate. Not one of the peculiar doctrines of Calviniſm is mentioned in either of the two Books of Homilies. The

word Predeſtination does not occur from the beginning to the end of the Homilies. The word Election occurs only once, and then it is not uſed in the Calviniſtic ſenſe. The word Reprobation does not occur at all. Nothing is ſaid of Abſolute Decrees, Partial Redemption, Perſeverance, or Irreſiſtible Grace. You all know that the former of theſe books was publiſhed in the reign of Edward the Sixth, and the latter in the beginning of Queen Elizabeth's reign, and that both are pronounced by our thirty-fifth Article to 'contain a godly and wholeſome doctrine, and neceſſary for theſe times?' that is, for the times in which they were publiſhed. If our great Reformers, the authors of theſe Homilies, Cranmer, Ridley, Latimer, and Jewell, had themſelves, as is ſometimes pretended, held Calviniſtic opinions, is it to be believed that they would have compoſed a ſet of ſermons, to be uſed by the parochial clergy in their reſpective churches, for the avowed purpoſe of eſtabliſhing their congregations in a ſound faith and a right practice, without even mentioning in them any one of theſe points? And let it be remembered, that the ſubjects of many of the Homilies are immediately connected with the Calviniſtic ſyſtem, ſuch as Original Sin, the Salvation of Mankind, Faith, Good Works, declining from God, the Nativity, the Paſſion, the Reſurrection, the deſcent of the Holy Ghoſt, the Grace of God, and Repentance.

"But though the Homilies contain neither any diſcuſſion in ſupport of the Calviniſtic doctrines, nor any direct refutation of them, there is a great number of incidental paſſages which plainly ſhew that the authors were not Calviniſts. The little notice taken of theſe points proves, that when the Homilies were written and publiſhed, Calviniſtic opinions had made very little progreſs in England. For, if they had been generally prevalent, or even if they had been embraced by any conſiderable number of perſons, the framers of the Homilies would have thought it "neceſſary for the times" to have entered more fully into theſe ſubjects, and to have offered a confutation of what they manifeſtly conſidered as erroneous doctrines: they would have expoſed the new errors of Calviniſm in the ſame manner as they have expoſed the old errors of Popery. The fact is, that the introduction of Calviniſm, or rather, its prevalence in any conſiderable degree, was ſubſequent to the beginning of Queen Elizabeth's reign, when all our Public Formularies, our Articles, our Liturgy, and our Homilies, were ſettled as they now are, with the exception of a few alterations and additions to the Liturgy, not in the leaſt affecting its general ſpirit and character. Our Reformers followed no Human authority—they had recourſe to the Scriptures themſelves as their ſole guide. And the conſequence has been what might have been expected, that our Articles and Liturgy do not exactly correſpond with the ſentiments of any of the eminent Reformers upon the Continent, or with the Creeds of any of the Proteſtant churches which are there eſtabliſhed. Our church is not Lutheran—it is not Calviniſtic—it is not Arminian—It is Scriptural. It is built upon the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone*."

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* "By a reference to the XVth Volume of our Review, p. 12, et ſeq: the reader will perceive a coincidence of ſentiment, and conformity of argument, between his Lordſhip of Lincoln and ourſelves on this important ſubject.

Our

Our readers will have perceived, by this ample quotation, that the Biſhop's ſtyle is at once nervous and perſpicuous, and that his arguments are ſtrong, connected, and concluſive. We truſt that the example thus ſet by the heads of our Church will be followed by all its miniſters, and that the hideous features of Calviniſm, which, of late, have been ſo boldly and ſo frequently obtruded on our ſight, will be ſtripped of their diſguiſe, and expoſed in all their native deformity.

*A Plain Anſwer to the Miſrepreſentations and Calumnies contained in the Curſory Remarks of a Near Obſerver.* By a More Accurate Obſerver. 8vo. Pp. 84. 2s. 6d. Stockdale. 1803.

NEVER was the truth of the adage, "an injudicious friend is the worſt of enemies," more fully exemplified than in the perſon of the *Near Obſerver*, whoſe miſrepreſentations, perverſions, and falſehoods, have drawn more obloquy and diſgrace on thoſe whom he meant to defend, and more honour and praiſe on thoſe whom he meant to expoſe, than any ſtudied attacks on the one part, or laboured panegyrics on the other, could have produced. Of all the able anſwers to this wretched pamphlet which have hitherto fallen under our cognizance, none exceeds in ability the "*Plain Anſwer*" before us, which is brief but ſatisfactory, firm but temperate. The *Curſory Remarks*, this ſenſible writer aſſures us, would not have become the ſubject of his animadverſions,

"If they had not been uſhered into public notice with a degree of ſolemn and confident aſſertion, upon delicate and intereſting points, well calculated to make an impreſſion, and if theſe miſrepreſentations, glaring as they are, had not received *a ſanction*, likely to induce the public to give them credit. It is true, they are the aſſertions of an anonymous writer; but let it be recollected that ſome of them relate to tranſactions of a confidential nature, in which the Miniſters took a principal part; and when thoſe in *his* confidence, aſſiſt in the circulation of the work, they by that act lend their name and authority to the principal ſtatements which it contains, and expreſs their ſenſe of the propriety of its publication.

"When the Near Obſerver thinks (moſt miſtakenly) that it would have been ſo eaſy for Mr. Pitt, to have controuled and guided the parliamentary conduct of *Mr. Canning*, it will not be thought unreaſonable in me to ſuppoſe that Mr. Addington may have ſome influence over the conduct of the *Secretaries of the Treaſury*; and when I am told that Mr. Addington has been *neutral*, that he has even expreſſed his diſapprobation of the pamphlet which I am noticing, I ask whether neutrality is juſtifiable upon ſuch an occaſion? I ask in what ſchool that morality has been learnt, which teaches us to permit others to promote that, which our own conſcience obliges us to diſapprove and to condemn?"

By a reference to the laſt number of our Review, (p. 412), our readers will find a perfect coincidence of ſentiment on this ſubject, between the *More Accurate Obſerver* and ourſelves. On the abſurd ſuppoſition, which nobody but the "Near Obſerver" ever harboured

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for a moment, that "deſpondency and apprehenſion" were the motives which influenced the reſignation of Mr. Pitt and his aſſociates, than whom men of firmer ſouls and loftier ſpirits exiſt not on the face of the globe, his opponent thus forcibly comments.

"What? Is it probable that Miniſters, who had ſeen Jacobin principles gaining daily ſtrength in Britain, Ireland in open rebellion, the fleet in a ſtate of mutiny, the bank ſuppoſed to be inſolvent, the kingdom threatened with famine, and a people murmuring againſt the load of taxes, and the war by which they were occaſioned? Is it probable that Miniſters, whom theſe evils could not appal, ſhould have yielded to feelings of deſpair, and begun to be apprehenſive of our danger, at the moment when the malignant principles of Jacobiniſm had been almoſt eradicated from the country which gave them birth; when they had accompliſhed a meaſure which they conſidered as the beſt hope of the future tranquillity of Ireland: when our fleets were triumphing in every part of the world (and at that inſtant preparing a dreadful ſtroke for a new foe); when public credit was completely reſtored, and the nation reconciled to the exertions which the ſtate of Europe called for at their hands."

This is a true ſtatement of the ſituation of the country at the period alluded to, juſtly oppoſed to the falſe ſtatement of the Miniſterial Champion, advanced in order to magnify the merits of his patron, at the expence of honour, decency, and truth. The further diſcuſſion of this topic, in the ſubſequent pages, places his fraud and his folly in ſo clear a point of view, that no one, whoſe ſtupidity and prejudice are not equal to his own, can poſſibly ſhut his eyes againſt them.—His *folly* is exhibited in the proof that his cenſures, if well founded, are equally applicable to thoſe whom he defends as to thoſe whom he attacks; ſince the preſent miniſters all openly approved or tacitly acquieſced in thoſe very meaſures to which he imputes the calamities which he affects to deplore. It would be utterly inconceivable how ſo obvious a fact could elude the penetration of even the moſt ſuperficial and inexperienced writer, if we had not, almoſt daily, reaſon to witneſs the ſcandalous ſacrifices which are made at the ſhrine of intereſt, and on the altar of revenge.

The "Near Obſerver" having, with equal *truth* and *decorum*, accuſed the late miniſters of having choſen the period of his Majeſty's illneſs for the reſignation of their places: a charge, which, if it were true, would fix an indelible ſtigma on *their* characters, but which, being falſe, reflects infamy on him who prefers it; his "more accurate" aſſailant again corrects his ſtatement.

"Aware of the delicacy of this topic, I cannot liſten without indignation to the inſinuation, that at ſuch a moment his Majeſty's late Miniſters thought proper to retire from his ſervice. They had laid their offices at his Majeſty's feet, days and weeks previous to this moſt alarming and diſtreſſing event. But my obſervation, *which is not very diſtant*, has deceived me much, if Mr. Pitt, at the time of doing ſo, *did not make a diſtinct offer to retain his ſituation, until the war ſhould be concluded, and the country relieved from its moſt preſſing difficulties*, provided that he could be aſſured that no attempt would be

be made in the mean time to prejudge the important queſtion, the difference of opinion on which, had led to his reſignation. Although this offer was not accepted, his reſignation was nevertheleſs ſuſpended, by the event which immediately followed, of his Majeſty's unfortunate illneſs. Until his Majeſty's recovery, he not only remained nominally in office, but continued to act during the whole of the period, as Miniſter, and retained as much as ever the chief direction of affairs.

" Theſe facts require no comment. The public will not heſitate to decide, whether there is the ſlighteſt ground for the inſinuation of 'apprehenſion and deſpondency,' and whether the circumſtances which I have mentioned are not a ſufficient anſwer to all the miſrepreſentations reſpecting *the period* of the reſignation."

In reſpect of the unqualified promiſe of ſupport ſo confidently aſſerted to have been given by the late miniſters to their ſucceſſors, all that we have ſaid upon that ſubject is fully confirmed by this writer, who proves that a *qualification* was *ſpecifically* annexed to the promiſe, not merely in private, but in *parliament*, where Lord GRENVILLE repreſented the preſent miniſters as men " who had both publicly and privately profeſſed their intention of continuing to act upon the ſame general ſyſtem which had been adopted by their predeceſſors;" and, *as ſuch*, his Lordſhip declared they ſhould have his " conſtant, active, and zealous ſupport." There was alſo an *expreſs* limitation to the promiſe of Mr. PITT; " and *Mr. Addington* could tell 'The Near Obſerver' that out of the *three points* which, Mr. PITT, upon this occaſion, ſelected as *eſſential conditions* of his ſupport, *two* are thoſe upon which he has expreſſed his diſapprobation of the meaſures of the preſent government." We call upon every man of honour and honeſty in the kingdom, *now* to ſay what credit is due to a writer, who thus ſtands convicted of the moſt wilful and deliberate falſhood? The " More Accurate Obſerver" very pertinently reminds the accuſer of Mr. Pitt, that the conduct which he cenſures as *unkind* to Mr. Addington, that is Mr. Pitt's abſence from parliament during the diſcuſſion of ſome important queſtions, might, with greater propriety, be conſidered as *kind*. " With reſpect to the confirmation of the promiſe of ſupport, which is ſtated to have been given " with ſome form and ſolemnity" upon her Majeſty's birth-day, the ceremony took place only in the fertile imagination of the Near Obſerver. Mr. Addington was not unacquainted, at that time, with Mr. Pitt's diſapprobation of his general views and ſtatements of finance, and of his management in ſeveral points of our foreign relations."

The next point of diſcuſſion is the negociation, as it has been termed, for bringing Mr. Pitt into office, with a view to ſtrengthen the adminiſtration of Mr. Addington; for that ſuch was the view, no man who conſiders either the known circumſtances of this tranſaction, or the invariable conduct of the preſent premier can, for a moment, doubt. The author of this pamphlet expreſsly declares that he has no intention of ſtating all the facts of which he is in poſſeſſion, (and, indeed, if our conjectures be right as to the gentleman by whom

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it is written, he muſt be reſtrained, by motives of delicacy, and of honour, which *he* has ever held ſacred, from publiſhing all that he knows upon the ſubject,) nor could he have been induced even to notice it, "if it had not been for the purpoſe of correcting miſtatement, and refuting and expoſing calumny." He then calls, in a tone of conſcious integrity, upon Mr. Addington and his friends to correct him, if, in any part of his ſtatement, he has fallen into error. The tranſaction is then related in the following terms.

"Towards the end of March, or at the beginning of April, upon the eve of war, after it was diſtinctly known to Mr. Addington that Mr. Pitt ſtrongly diſapproved of ſome of the leading meaſures of his Government, and after an overture had been made on the part of Mr. Addington, too fooliſh, I had almoſt ſaid, too inſulting to be noticed, a diſtinct propoſition, (originating, not, as has been inſinuated, with Lord Melville, but entirely with Mr. Addington himſelf,) was made to Mr. Pitt, the object of which was his return to the official ſituation he formerly held in the Adminiſtration; and, as I underſtand, the arrangement was to have taken place whenever the negotiation then pending with France ſhould have been brought to a concluſion. It was alſo ſignified, that vacancies would be made for the purpoſe of admitting Lord Melville into the Cabinet, and ſome other of Mr. Pitt's friends into different official ſituations. To this propoſition Mr. Pitt replied, that he would not enter upon the queſtion of arrangements, *until he was diſtinctly informed by a meſſage from the higheſt quarter, that his ſervices were thought eſſential*; that if ſo called upon, in ſpite of the precarious ſtate of his health, he ſhould not decline the offer of his beſt advice and aſſiſtance; that he was fully aware of the great and increaſing difficulties of the country; and that he ſaw the neceſſity of *a ſtrong, vigorous, and efficient Government*. That if called upon by his Majeſty, he ſhould feel it to be his duty to propoſe an Adminiſtration conſiſting principally of the members of the preſent and of the late Government; that in the general arrangement which he ſhould ſubmit for his Majeſty's conſideration, he ſhould, if they aſſented, include the Lords *Grenville* and *Spencer*, but that he ſhould preſs no perſon whatever upon his Majeſty, only reſerving to himſelf the power of declining the undertaking altogether, if he could not form ſuch a government as would enable him, in his judgment, to conduct the affairs of the nation with a fair probability of ſucceſs. No *ſine qua non* was inſiſted upon, as the "Near Obſerver" alledges with reſpect to the admiſſion of Lord Grenville or of any other perſon into the Cabinet. All that Mr. Pitt required was, that he ſhould be at liberty to ſubmit to his Majeſty whatever he thought beſt for his Majeſty's ſervice, unfettered by any previous condition, and he poſitively declined committing himſelf upon the queſtion of particular arrangements until his Majeſty's pleaſure had been diſtinctly ſignified to him.

"Such, I may venture to aſſert, was the ſubſtance and ſpirit of Mr. Pitt's conduct, through the whole of the tranſaction. What was that of Mr. Addington? In bringing forward the propoſition of which I have ſpoken, he endeavoured to make it a preliminary, that Lord Grenville ſhould not, in the firſt inſtance, be included in any arrangement whatever. On the grounds already ſtated, Mr. Pitt refuſed to liſten to ſuch an excluſion, or to any other particular ſtipulation previous to laying his ideas before his Majeſty. How far, after knowing Mr. Pitt's determination upon this

this point, Mr. Addington, for a time, felt, or expreſſed, a diſpoſition on his part to accede to it, I will not take upon me to aſſert; but it is, I believe, pretty certain, that after an interval of deliberation, and after conſulting with his colleagues, he declared ultimately, that nothing could induce him to afford even the chance of admitting Lord Grenville into the Cabinet, and that this determination would allow of no change. His Majeſty of courſe was not adviſed to ſend to Mr. Pitt, and Mr. Addington's propoſition fell to the ground.

" If this be a correct ſtatement of this tranſaction, (and if it be not, I again call upon Mr. Addington or any of his friends to contradict any part of it) I ask what ground is there for deſcribing it as " *a negotiation ſet on foot by Mr. Pitt for his return to office?*" What pretence is there for calling it " *a ſcramble for place?*" What foundation for the baſe inſinuation, that to the diſappointment occaſioned by the failure of this negotiation, not to fair and honeſt opinion upon public grounds, is to be imputed the diſapprobation which Mr. Pitt has at any time ſhewn of any of the meaſures of the Government? Mr. Pitt was *invited*, (without any previous ſtep taken on his part) to a negotiation, the profeſſed object of which was, to place him at the head of the Government; inſtead of impatiently graſping at office, he declined the propoſal, becauſe it was coupled with conditions inconſiſtent with what he felt due to his public ſituation, and with his views of the public ſervice. With reſpect to the motives for his ſubſequent conduct, I have ſufficiently anſwered all unworthy inſinuations on that head already, by mentioning a fact which will not be contradicted—that Mr. Addington knew of Mr. Pitt's decided diſapprobation of ſome of his principal meaſures, before this overture was made.

" Mr. Addington evidently wiſhed for the aſſiſtance of Mr. Pitt to ſtrengthen *his* government, and this deſire increaſed with the difficulty of his ſituation. It is equally evident, that Mr. Pitt had no inclination, whether from diſapprobation of their general meaſures, from objection to any of the ſteps taken in the negotiation with France, or from any other cauſe, to agree to take office merely as an *acceſſion* to the preſent Adminiſtration. Amidſt the difficulties with which we are ſurrounded, many perſons may naturally wiſh, that Mr. Pitt had lent his aſſiſtance to the Government in any manner in which it would have been received; becauſe the inſufficiency of the preſent Adminiſtration, in our critical ſtate, is very generally felt, and becauſe Mr. Pitt would have infuſed energy and vigour into their councils, and would have been a " tower of ſtrength" to them at this perilous moment. But ſurely it was for him to appreciate the talents and qualifications of thoſe with whom he was to riſk his character, and to conſider upon what terms he could return to office, conſiſtently with his own credit and with the public intereſt. None can queſtion his right to determine upon this point for himſelf."

The author then examines the grounds of objection to thoſe reſpectable noblemen who, it was juſtly ſuppoſed, Mr. Pitt would wiſh to have for his aſſociates in power, provided HIS MAJESTY ſhould pleaſe to expreſs a wiſh for his ſervices; and provided thoſe noblemen would conſent to act with him; and ſhews that the ſentiments which they expreſſed on the ſubject of the *peace*, ſo far from affording any juſt grounds for their excluſion from office, gave them every additional claim which political ſagacity and penetration could ſupply. It is

now

now too notorious to be conteſted that all the predictions of Mr. Addington, and his friends, reſpecting the effect and the permanence of the *Treaty of Amiens* have been completely falſified, while thoſe of Lords Grenville and Spencer; Mr. Windham; and *their* friends, have been as completely verified. Our readers, too, will do us the juſtice to recollect, that our ſentiments reſpecting that treaty, perfectly correſponded with thoſe of the noblemen and gentlemen in queſtion, and were declared before *they* had an opportunity of making *their* ſentiments known to the public. It may be proper to add, that there was but one other periodical writer * in the kingdom who coincided with us in opinion. We will now aſk that public who has been ſo confidently appealed to by the *Near Obſerver*, whether, if the whole nation had adopted Mr. Addington's ſentiments reſpecting the peace, the preſent war would not have experienced a greater oppoſition than it does? and whether they (the public) are not more indebted to thoſe ſtateſmen and political writers, whoſe object was to raiſe a ſalutary miſtruſt reſpecting the views and deſigns of our great enemy, and to prepare them for a ſpeedy renewal of the conteſt, than to thoſe Miniſters who could order a proſecution againſt an unfortunate emigrant for aiding us in thoſe efforts, and to that Judge who could ſay to the Jury, "Gentlemen, I truſt your verdict will ſtrengthen the relations by which the intereſts of this country are connected with thoſe of France!"† The direct tendency of the opinions and the endeavours of one party was to excite the moſt neceſſary and beneficial apprehenſions; while thoſe of the other went immediately to the inſpiration of a falſe ſecurity, a ruinous confidence. The event has, fortunately, decided the queſtion between them. It is but juſt, however, to except Mr. SECRETARY YORKE from the imputation here caſt upon his colleagues; for that Gentleman, far from deceiving either the nation or himſelf, as to the nature, effect, and probable duration of the peace of Amiens, never ſpoke of it in any other terms than as "*a hollow armed truce*," a deſignation perfectly correct, and ſufficiently explanatory of *his* view and conception of this important ſubject. If we be led, from hence, to ſuppoſe, that Mr. Yorke really differed from his colleagues on the queſtion of concluding this *Peace of Experiment*, as it has *lately* been found expedient to term it—a ſuppoſition that is by no means a neceſſary conſequence of the exception which we have marked—his continuance in the Cabinet, after the manifeſtation of ſuch difference, might be fully juſtified on the very ſame grounds on which the "More Accurate Obſerver" has juſtified Mr. WINDHAM for obſerving a ſimilar line of conduct under ſimilar circumſtances.

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* Mr. Cobbett.

† See ANTI-JACOBIN REVIEW, Vol. XVI. P. 91. The *relations* by which theſe *intereſts* were then connected were, ſoon after, proved to be continued *inſult and aggreſſion* on the one part, and *tameneſs and conceſſion* on the other!!

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The *uncivil* treatment experienced by the Premier from LORD GRENVILLE having been, ſtrange to ſay, urged by the "Near Obſerver" as a ſufficient ground for excluding his Lordſhip from the Cabinet, the charge is thus retorted on himſelf.

"But Lord Grenville is accuſed of uſing harſh and uncivil language; and the "Near Obſerver" tells us that "*absurd, incapable*, and groſſer epithets, were liberally applied to his Majeſty's Councils and Miniſters, and by no Member of either Houſe more frequently than by his Lordſhip."—The uſe of expreſſions more harſh and ſevere than the occaſion juſtifies, on which they are applied, is always objectionable. It often manifeſts ill humour, and always bad taſte. But it is an evil which carries its own remedy along with it; for it tends more to defeat than to forward the purpoſe it is meant to promote. I wiſh the "Near Obſerver" had profited by his own admonition, and that he had refrained from the ſtill harſher and more calumnious epithets which he has thought fit ſo profuſely to beſtow on the conduct of Mr. Pitt, Lord Grenville, Mr. Windham, and Mr. Canning. He would tell me, perhaps, that he has only paid Lord Grenville in his own coin; but he has paid him with moſt uſurious intereſt, and with baſe metal. But are harſh expreſſions in debate quite unpardonable? Has Mr. Addington always been ſo unforgiving and implacable? A Right Reverend Prelate, who has never concealed his indignation at the peace, or his opinion of the Miniſters themſelves, was the firſt whom they promoted. It cannot have eſcaped Mr. Addington's obſervation, how nicely, while he was *fiſhing for office*, (to uſe his own expreſſion) Mr. Tierney regulated his forbearance by his chance, and how correctly they varied together. I could point out occaſions on which hope ſeemed to have deſerted him, and on which, in the Houſe of Commons, he expreſſed himſelf towards Mr. Addington in the harſh and unqualified language of deſpair; yet he is not only forgiven, but rewarded. What ſhall I ſay of another new convert? If the terms *absurd* and *incapable* are thought very opprobrious and quite unpardonable, how has Mr. Addington been induced to forgive the ſtill harſher and coarſer language of Mr. Sheridan?* Is it that Lord Grenville is ſuppoſed to deſire an office which is already occupied, and that Mr. Sheridan *ſays* he will not take one? or is it that a different rule is to be applied to Lord Grenville, and to every other perſon, and that the public are to be de deprived of the official ſervices of an able Stateſman, from the effect of private pique and perſonal reſentment?

Having, moſt ſucceſsfully, vindicated Lord Grenville, our "More Accurate Obſerver" proceeds, with the ſame ability, the ſame regard to truth, and the ſame ſupport from the evidence of facts, to the vindication of Mr. Windham and Mr. Canning from the foul aſperſions

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* "When an election committee is formed, the watchword is to ſhorten the buſineſs *by knocking out the brains*, that is, by ſtriking from the committee liſt the names of thoſe gentlemen who may happen to underſtand the ſubject. In this ſenſe Mr. Pitt now has knocked out the brains of the Adminiſtration." Vide Mr. Sheridan's ſpeech in the Houſe of Commons, 16th Feb. 1801. Vide, alſo, Mr. Sheridan's ſpeech 14th May, 1802, in which he repreſents the preſent Adminiſtration as the *ſitting part* of the former.

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of the miniſterial calumniator. In his juſtification of Mr. Windham generoſity is blended with juſtice, for he evidently differs from that Gentleman as to the mode of delivering his opinions upon particular points; and thinks that his honourable nature ſometimes outſtrips his political prudence and diſcretion.

"Of Mr. Windham, who, it is well known, objected ſtrenuouſly to the Treaty of Amiens, it is ſaid, that ſince he quitted his office, 'he has made the important confeſſion that he had always diſapproved the project offered by Lord Grenville to the French Directory.' It is then aſked, 'Is it conſiſtent to conceal opinions as a Miniſter, and promulge them at the head of a party?' Certainly Mr. Windham can ſeldom be reproached for *concealing opinions*; and I had always believed that his diſapproval of the attempt to treat at Liſle had been very generally known, even while he was in the Cabinet: but I have no difficulty in ſaying, that it may be juſtifiable to conceal opinions as a Miniſter, which there may be no impropriety in avowing publicly when that reſtraint is removed, which is impoſed upon a Member of the Adminiſtration differing from his colleagues. It cannot be ſuppoſed that the Members of the Cabinet Council are unanimous upon every queſtion which is there decided, and it would be unfit that each Member ſhould retire becauſe he may diſapprove of the particular meaſure which is adopted. If he really thinks, that by continuing a Member of the Cabinet, under ſuch circumſtances, he is more likely to forward his general public purpoſes, than by quitting it, every conſideration of conſcience and of honour calls upon him to remain, and it is his duty to reſign his opinion upon the particular queſtion on which he differs.

"But the great inconſiſtency of Mr. Windham, and of thoſe whom the *Moniteur* had termed the 'War Faction,' is conſidered as ariſing out of their objection to the peace, and their heſitation to aſſent to the neceſſity of the renewal of the war, when they found it had been declared. 'When we ſee the Right Hon. Gentleman (Mr. Windham) in full fruition of his vow, and the kingdom replunged into war, ſhall we find him conſiſtent then?' What pretence is there for repreſenting the renewal of the war as the fruition of Mr. Windham's vow? He gave as one of his reaſons for objecting to the peace, that its conſequences would put us out of the condition to renew the war, which he thought would ſoon be neceſſary. He diſapproved of diſmantling our fleet and diſbanding our army, becauſe he thought much time would not elapſe before it would be neceſſary to equip the one, and recruit the other. There is no inconſiſtency in endeavouring to avoid peace, when we had large naval and military eſtabliſhments on foot, and to heſitate in declaring war when thoſe eſtabliſhments had been let down. As little inconſiſtency is there in objecting to the immediate ground of war, and in thinking that many occaſions had been paſſed over, on which Miniſters had been called upon to have taken up arms. I give no opinion here upon theſe views of the ſubject: they may be erroneous; but they are not what they are brought forward to prove; they are not inconſiſtent.

"I ſhould have thought that even thoſe who objected moſt to the opinions of Mr. Windham, would have ſeen in him much to admire. His courage and his manlineſs; his acquirements as a ſcholar; his manners as a gentleman; the acuteneſs and ingenuity of his mind, and the general diſintereſtedneſs of his conduct.—A 'Near Obſerver' might eaſily have diſcovered that an averſion to every thing that is mean is a ſtriking feature of his character.

character. Yet he is represented as a 'man of place, a man of time, a man of circumstances, a man of convenience.' He is accused of that which, at such a moment as the present, would be little short of treason. He is charged with impeding and obstructing the national defence. Shall we behold him, it is asked, arraying the forces, balloting the militia, calling out the volunteers? Yes, I reply; we shall behold him *among the foremost in arraying the forces*, not certainly in balloting the militia, or in calling out the volunteers; but why? because he does not consider those to be the *most efficient modes* of arraying the forces: but in objecting to the measures brought forward by the Government, he proposed others which appeared to him better calculated to attain the object which was in view; and he did not leave a shadow of pretext for the foul detraction of the 'Near Observer.' Are we really to think that Mr. Windham did not wish to put forth the best energies of the state for our safety and preservation, because he did not approve the plan of the Ministers; or because, perhaps, he might not think that they knew very well how to carry their own plan into execution?"

In his justification of Mr. Canning, the author justly remarks: "It is a novel doctrine which pervades the whole of the 'Cursory Remarks,' that if a person supports the administration, he is supposed to act from the purest and most disinterested motives; but, if he opposes their measures, he is looked upon as the instrument of others, or as acting under the influence of the meanest and the basest passions." This is not the place for entering into such a discussion, or we could easily shew, what we think would be a complete answer to those who are disposed to confound *all* opposition to ministers in one common censure, and to include *all* support to ministers in one general panegyric, the *radical difference*, in principle and action, between the opposition to the late administration, and the opposition to the present.

With whatever virulence the "Near Observer" has calumniated the characters of Lord Grenville, Mr. Windham, and Mr. Canning, he has, as his opponent truly observes, reserved "his most poisoned arrows for Mr. Pitt;" and, accordingly, he is here traced through all his turns and windings, his shifts and subterfuges, his perversions and falsehoods, and held up as a just object for contempt and derision. What can be so ridiculous, in fact, as the assertion that Mr. Pitt's partial opposition to Mr. Addington is the effect of *envy*, generated by the *success* of the minister's measures! It is indeed here the place to ask, Risum teneatis amici? The ideotcy of the man is shewn in a proper light.

"But let us hear the 'Near Observer' himself upon this subject 'If,' says he, 'there really exists an individual *who ever did confide* in the *duration* of the late peace, I would counsel him to keep his own secret. It would be in vain to charge his drivelling as a crime upon other men. He is *Nature's* fool, and not Mr. Addington's.' So that the peace, *which was beyond the hopes of the wisest and most sanguine of Mr. Addington's well-wishers*, the success of which so galled, vexed, and irritated Mr. Pitt, as to incline him to hostility to the Minister, was a peace, in the *duration* of which none but a driveller ever confided. It would be a waste of time to comment farther upon this point."

So far from Mr. Pitt having felt, as the Near Obſerver falſely and impudently ſtates, any diſappointment at the failure of the negociation for his return to office, the fact is, upon good authority, ſhewn to be very different; and, inſtead of the falſe reaſons for his oppoſition to the miniſter, *invented* by his aſſailant, the *true* reaſons for ſuch conduct are here rather hinted at, than aſſigned, by his able defender.

"A perſon not blinded, like the Near Obſerver, by his averſion to the late Miniſters, may perhaps think that it is *just possible* that ſome difference of opinion with Mr. Addington upon the general ſubject of finance; that ſome difference as to the management of our foreign affairs; that ſome difference in particular, as to the conduct of Miniſters in the negotiation with France, may have operated on Mr. Pitt's mind. He may have thought the repreſentation of our financial reſources on the 10th of December laſt was not *perfectly* correct; though afterwards he may have thought it of little avail to reviſe or to comment upon a ſtatement made in contemplation of peace, when war had been declared. He may have thought that the neceſſary ſteps to conciliate foreign powers had been omitted, that alliances had been neglected. He may have thought that though the hoſtile ſpirit of the Firſt Conſul of France was ſufficiently manifeſt, yet that from the treaty of Amiens to the breaking out of the war, that ſpirit had been met in a manner more likely to invite and encourage, than to counteract and reſiſt it. He may have communicated theſe opinions, or at leaſt ſome of them, to his Majeſty's Miniſters, and he may have found that they were either rejected as ill founded, or unattended to altogether."

Mr. Pitt's conduct, on Mr. Patten's motion of cenſure upon miniſters, is next conſidered and juſtified, in a manner to us, at leaſt, perfectly ſatisfactory.

"Upon the particular motion brought forward by Mr. Patten, other courſes were ſuggeſted at the time, as thoſe which it would have been more becoming in Mr. Pitt to have purſued; but the objection to all of them is, that they begin by aſking of him a complete ſacrifice of opinion. If 'popularity' had been his object, it did not require his ſagacity to diſcover that he could not attain that end by forbearing to deliver his opinion. A conſcientious feeling of duty to his King and country could alone determine him to withhold any judgment upon the queſtion; but no party-views whatever could poſſibly enter into ſuch a deciſion. Mr. Patten's friends, confident that he could not approve the irreſolute and inconſiſtent meaſures which Miniſters had adopted in their whole intercourſe with France, and particularly in the late negotiation, and ſtrongly urging the fatal effects to the empire, of want of ſyſtem and of firmneſs diſplayed on that occaſion, contended that he ſhould have given a direct vote of cenſure; while the Miniſters, convinced that they had excited a feeling of reſentment againſt the Firſt Conſul of France, incompatible with all fair and juſt inveſtigation of their own conduct, called loudly for examination and deciſion. They were not deceived in their expectations; all other conſiderations, their own errors and inconſiſtencies, were loſt in the contemplation of the inſolence, ambition, and perfidy of France*. They obtained the favourable deciſion of a great

"* In this debate Mr. T. Grenville delivered a very able ſpeech, in which he examined very fully and very critically the different proceedings of

great majority, rather the effect of inflamed paſſion than of calm reaſon; they obtained it (perhaps in the way moſt agreeable to themſelves) without any examination of the meaſures which had led to the rupture with France."

Another part of Mr. Pitt's conduct, which has been moſt groſsly and induſtriouſly miſrepreſented, and, *therefore*, very generally miſunderſtood, is here ſatisfactorily explained. And thinking it of conſequence, that the public ſhould be rightly informed on this ſubject, long as the paſſage is, we ſhall extract it.

" Mr. Pitt's parliamentary conduct is repreſented, as 'calculated, in a peculiar manner, to embarraſs the adminiſtration of the finances*,' and this charge is ſupported by an aſſertion that he 'raiſed a cry, that the faith of Government was violated, by including the ſtockholder in the Income Tax, with every other ſpecies of proprietor.' Is this, on the part of the Near Obſerver, ignorance and miſtake, or is it wilful miſrepreſentation? It never was aſſerted that the faith of Government was violated, by including the ſtockholder in the Income Tax *with* every other perſon: what Mr. Pitt contended for moſt forcibly was, that *the ſtockholder ſhould pay* EQUALLY *with every other proprietor whatever*; whereas, as the plan was originally introduced by Mr. Addington, it was propoſed that his income, as well as that of the landholder, ſhould be taxed (in caſes of income of ſmall amount) at *a higher rate* than certain incomes of the ſame amount, derived from other ſources. 'I am compelled, as a Near Obſerver, to a remark upon this occaſion, that the arguments of Mr. Pitt did not appear to have ſo much weight as his authority, in *obtaining exemptions* for the indolent capital of the ſtockholder,

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of the Government with reſpect to France; and he condemned very ſeverely the inconſiſtency of thoſe proceedings. The Miniſter ſuffered the attack to paſs not only without an anſwer, but almoſt without an obſervation.

" * The Near Obſerver has the following note in proof of this aſſertion: 'So early as the 25th of February, Lord Grenville had diſputed Lord Auckland's ſtatement of the finances, aſſerting, that inſtead of a ſurplus of *nine* millions in the revenue, there was a deficit of *four*. On the 26th of July, however, the whole of the *ſix millions and a half ſurplus of the conſolidated fund*, were voted for the ſupplies of the year, upon the motion of Mr. Addington, and in the preſence of Mr. Pitt, who made no objection to the ſtatement of the Chancellor of the Exchequer; nor has any motion been made by Mr. Gregor, who had given notice. If then, gentlemen are acting properly at preſent, as I do not deny, how will they juſtify their previous conduct?' Nonſenſical confuſion! Our author ſuppoſes the ſurplus calculated by Lord *Auckland*, the deficit aſſerted by Lord *Grenville*, and the ſum voted by Mr. *Addington*, to refer to *the ſame thing*. Whereas the firſt is, a calculated ſurplus of revenue, after payment of the intereſt of the national debt; the ſecond, the ſuppoſed deficit of revenue after paying intereſt of debt, civil liſt, and all our eſtabliſhments, calculated upon peace; and the third is the eſtimated ſurplus of the conſolidated fund, at a ſubſequent period after the payment of the intereſt of the debt and civil liſt, but without any reference to our eſtabliſhment. Mr Pitt and Mr. Gregor were of opinion, that Mr. Addington's ſtatements of the 10th of December were erroneous, and I have never heard it attempted to be proved that they were correct."

while every other ſpecies of annual income is liable to the juſt exigency of the ſtate.' Here is an inſinuation, that Mr. Pitt obtained for the ſtockholder ſome favourable exemption, which was denied to other proprietors; whereas he contended (as I have ſaid) that the income of ſtockholders ſhould be liable to the juſt exigency of the ſtate, in the ſame degree as all other incomes; that if exemptions from the tax were granted to ſmall incomes derived from trade, or from any other ſource, it was not only an injuſtice, but a *breach of faith* alſo, to deny the ſame exemptions to the ſtockholder, which would be, in fact, *to tax him higher than thoſe to whom the exemptions were granted.*

" If any perſon ſtill doubts the force of Mr. Pitt's objection, let him look into the Loan Act of the laſt, or of any former year, he will there find a clauſe, by which the faith of Parliament is pledged not to tax the dividends of the public creditor. Surely I am not putting a harſh conſtruction upon this engagement, when I ſay that at leaſt it is ſtipulated by this enactment, that incomes ariſing from thoſe dividends (even if the exigency of the ſtate requires a tax upon *all income*, and this deſcription of income is included with the reſt) ſhall not be taxed in a higher proportion than other ſpecies of income: to have taxed them higher, then, would evidently have been a *breach of national faith*, yet ſuch would have been the effect if Mr. Addington's ſuggeſtion had been adopted*.

" The day after† the debate upon this queſtion, the Chancellor of the Exchequer was *weak* enough (as the Near Obſerver thinks it) to give way upon this point, and he conſented *to put the ſtockholder upon the ſame footing with reſpect to the tax as every other proprietor.*

" It is painful for me to recollect with how ill a grace he yielded upon this occaſion. After ſtating a few flimſy pretexts for ſo ſudden a change of opinion, (the principal of which was, that the *yeomanry* of the country had *expected* the tax to be laid in the manner which Mr. Pitt propoſed), he ſolemnly declared that none of Mr. Pitt's arguments had induced him to make this conceſſion, He ſurely might have ſpared himſelf this uſeleſs attempt to treat that reaſoning as futile, which he had upon ſo many occaſions con-

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" * The total miſconception of the Near Obſerver upon this point, he has himſelf elucidated by the following note: ' No perſon can be plainly abſurd enough to contend, that an hundred pounds in a man's pocket is not equally contributable, whether he has received them from his ſteward or his ſtock-broker. The only queſtion is, Whether it be a breach of faith to take the tax without expence and inconvenience at the Bank, inſtead of running after the public creditor, when he has carried his dividends to his cloſet? This cry, however, of Mr. Pitt, has coſt us one million and a quarter from the annual reſources of the war.' Mr. Pitt ſtated his opinion diſtinctly, that the ſum received from the ſteward, the ſtock-brocker, or from any other ſource, *ſhould be equally contributable.* It was Mr. Addington who propoſed the *inequality* againſt the ſteward and ſtock-broker in favour of other claſſes. The *breach of faith* was never repreſented as depending upon the circumſtance of whether the ſtockholder's contribution was paid at the Bank or at his houſe, (a miſrepreſentation moſt induſtriouſly propagated by the friends of the Miniſters), but upon his being required to pay *a larger proportion* upon his income than other individuals."

" † Vide Woodfall's Debates 13th and 14th July 1803."

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ſidered as convincing and irreſiſtible. Did he think that he could perſuade the Members of the Houſe of Commons, that Mr. Pitt's opinion was well founded, but that the arguments by which it was inforced were weak, inapplicable, and unavailing? This was trying the credulity of his friends a little too ſeverely, who were upon this occaſion entitled to his favour, if not to his reſpect. He ſhould have gratefully remembered the vote they had given; he ſhould have conſidered that they were about to take as ſhort a turn as himſelf; that they had liſted their voice in favour of the queſtion on one day, and were willing to *declare againſt* it without a murmur on the next. To refuſe them any ground for either one vote or the other, was not treating ſo much pliancy and obediency with all the ſoftering kindneſs which it ſo much deſerved at the hands of a Miniſter*. Mr. Pitt, whoſe conduct on this occaſion is repreſented as full of 'aſperity, rancour, and malevolence;' whoſe arguments, even at the moment of yielding, Mr. Addington thought fit to ſlight and to decry, received this reluctant and peeviſh conceſſion, with no other comment than that he rejoiced that the improvement in his meaſure which he had ſuggeſted had been made, and that he would not canvaſs the grounds upon which it had been adopted.

"As the line that Mr. Pitt took upon this queſtion ſeems to be the ground upon which the charge is founded, of 'rancour and malevolence,' it muſt be permitted to me to ſay that he had taken great pains to appriſe Mr. Addington, through the channel of ſome of his intimate friends, of the view which he had taken of this queſtion, ſeveral weeks before it was propoſed in Parliament, in the hope that Mr. Addington might have been induced to make the alterations which were ſuggeſted without any public diſcuſſion; and Mr. Pitt only brought forward his objection when he found his remonſtrance, in the ſhape I have mentioned, totally diſregarded.

"It is unneceſſary to aſk, whether this proceeding be a proof of ill-will towards Mr. Addington; or whether, when an attempt was made to depreciate his arguments, in the manner I have deſcribed, his conduct evinced any thing of rancour? It is likely that this attempt excited in Mr. Pitt's mind a feeling which partook more of compaſſion than of anger; he felt probably, no diſpoſition to take advantage of a powerful weapon which a weaker adverſary had placed in his hand†."

After his ſucceſsful defence of thoſe whom the preſent miniſter evidently regards as his moſt formidable opponents, the author, with the

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"* One hundred and fifty Members of Parliament voted againſt Mr. Pitt's propoſal on 13th July; and on the 14th reſigned their opinions without giving a ſingle reaſon for the change."

"† It may fairly be doubted, whether, in its effect, the public have derived all the benefit from Mr. Pitt's interference in this meaſure which it was intended to produce. Mr. Addington had conceded once, and on that account he ſeemed determined to concede no more. Mr. Pitt was not allowed to improve the meaſure by any further ſuggeſtions, and it was ſent forth to the public in the ſtate of *perfection* in which it now appears. If it be ſtill reſolved not to adopt any improvement which originates with Mr. Pitt, it is to be hoped that the Miniſters themſelves will, in the courſe of the preſent ſeſſion, propoſe ſuch alterations as will at leaſt render the meaſure intelligible to thoſe who are to *pay*, and practicable to thoſe who are to *act*."

ſame candour and temperance, avows his opinion of the adminiſtration.

" The nation, we are told, ' governs itſelf under the preſent Miniſters, and for them.' That the nation governs itſelf in a great meaſure is but too true; that it governs itſelf for the Miniſters, is a poſition which I do not comprehend. Differing as I do with the ' Near Obſerver' as to their rare merits, I am ready to admit that ſome of them poſſeſs eminent talents; and certainly I have no deſire to brand any of them as ' perfidious, corrupt, unprincipled, or profligate.' I believe they deſerve thoſe ſtigmatizing epithets as little as thoſe perſons to whom the ' Near Obſerver' has thought fit to apply them. But, collectively, I do not think they poſſeſs ſufficient ability to direct ſucceſsfully the complicated affairs of the nation; and unleſs recently they have much changed their opinion of their own powers, or think the circumſtances of the nation have become leſs difficult and embarraſſing, there is ſcarcely one of them, I believe, who does not agree with me in this opinion. For ſome of thoſe Miniſters I entertain a very high conſideration; and of the private character of Mr. Addington in many reſpects I think well. But truth compels me to add that, as a public man, he has diſappointed the expectations which were formed of him, and has not proved himſelf qualified for the arduous duties he has to fulfil. The habits of his life have led him to the conſideration of ſubjects totally different from thoſe which now occupy, or rather harraſs, his mind. In the Speaker's chair he had great merit, but *complaisance* and *management* did much, and often aſſumed the appearance of higher qualifications; but the difficulty of the preſent day is neither to be managed nor compromiſed, it is to be met alone by vigour, firmneſs, and deciſion; qualities in which he appears to be peculiarly deficient. Conſidering his means and reſources, and the ſtate and circumſtances of the nation, never did any man appear to me to ſtand in a ſituation of ſuch tremendous reſponſibility.

" It is one of the firſt duties ariſing out of that reſponſibility, to repreſent things and perſons in a true and faithful light, in that quarter in which much muſt neceſſarily be learnt from ſuch repreſentation. No man is more courteous than Mr. Addington; no man takes ſo much pains to recommend himſelf univerſally. We cannot ſuppoſe that he has been deficient in every dutiful attention (ſo juſtly due from all) in the quarter alluded to. It is to be hoped that in recommending himſelf, in advancing his own pretenſions, he has been careful not to depreciate thoſe of others; but it is alarming and unaccountable to ſee the great talents and experience of the country excluded from a ſhare in its Executive Government, in this hour of general anxiety."

It is moſt truly " alarming and unaccountable" indeed, to ſee this; and at a time, too, when the miniſters themſelves explicitly avow the imperious neceſſity for an union of all the influence, talents, and integrity, which the country can afford, to direct our councils, to invigorate our hearts, and to guide our hands at this momentous and moſt awful criſis of our fate! The author concludes with a juſt and lively picture of the conteſt in which we are engaged, and of the fate reſerved for us, ſhould the enemy ſucceed in his deſign. He ſteers, however, a middle courſe between falſe confidence, and unmanly deſpair. He wiſhes us to proportion our means of reſiſtance to the magnitude of

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our danger: he calls for wiſdom to conceive, and courage to execute; and in this call, we are confident he will be joined by every true, impartial, and enlightened friend of his country.

We ſhall tranſcribe but one other paſſage from this valuable tract, and that for the purpoſe of making a few obſervations on the *habitual* inconſiſtency of the *reported* author of the "Curſory Remarks."

"To repreſent the expeditions to Egypt and to Copenhagen as 'hopeleſs,' when ſpeaking of the *late* Adminiſtration, and to conſider them as glorious and triumphant, when he has appropriated them to the *preſent:* to tell us that the peace was 'beyond the hope of the wiſeſt and the moſt ſanguine of the well-wiſhers of Miniſters;' and to treat every man as 'a fool' who ever confided in its *duration:* to accuſe Mr. Pitt of being 'perfidious,' 'corrupt,' 'unprincipled,' 'profligate,' 'malevolent,' 'rancorous,' as guilty of the baſeſt treachery,—as poſſeſſing nothing but 'the mere gift of eloquence,' and to repreſent 'his abilities as calculated to ſuſtain the eſſential intereſts of the empire,' and to wiſh that he had a ſeat in the Cabinet: to cenſure him for *ſupporting* the Miniſters, which he calls 'officious,' and for *oppoſing* them, which he deems 'factious:' to call loudly for unanimity, while he is himſelf throwing the apple of diſcord: theſe, ſurely, are groſs inconſiſtencies; they are, indeed, ſo glaring, that I ſhould have felt it unneceſſary to have pointed them out. But when I obſerve that good will towards Mr. Addington, is not ſo powerful an incentive with this writer as rancour and hatred towards others; when I ſee him conſiſtent to ſerve the worſt purpoſes; when I detect him miſtaking facts, miſrepreſenting opinions, and deducing from his own miſrepreſentations, concluſions which are injurious to the reputation of the ableſt and moſt upright men in the country; men to whom the nation looks up in this hour of peril as its beſt hope: and laſtly, when I ſee theſe calumnies countenanced by thoſe who ought (if not from higher conſiderations) from the mere regard to decency and truth, to have ſuppreſſed them; I confeſs I feel that I am diſcharging a public duty, in endeavouring (however inadequately) to expoſe the baſeneſs and malignity of this attack, and in vindicating from foul aſperſion ſome of the moſt illuſtrious characters in the nation."

Surely ſuch a maſs of ſelf-contradictions as this is not to be found in the works of any other writer; but, by referring to our *Firſt* Volume, our readers will perceive that this writer, admitting him to be the perſon whom he is generally ſtated and believed to be, has always been in the habit of contradicting himſelf. In our very firſt Number we reviewed a work of his, entitled, "Conſiderations upon the State of Public Affairs, at the beginning of the year 1798," and we there referred to a work with a ſimilar title, ſubſtituting only 1796 for 1798, on which we made the following remark:

"In that, as indeed, in every production of his pen, the author is betrayed, by the want of a fixed principle, into the moſt palpable contradictions. In proof of this aſſertion, we ſhall quote two ſhort paſſages on the very point in queſtion, (the cauſes of the late war). 'In the courſe of theſe inquiries, it will become neceſſary for me *to connect the war with the principle of the French revolution*; and that I may do ſo with more accuracy, I ſhall firſt treat of them ſeparately,

and afterwards combine them together, as far as they appear to me to *act upon one another*, and *to be* reciprocally *causes and effects of our present dangers*, apprehenſions, or difficulties,' p. 6. 'It is in purſuance of the plan I have laid down, that I am thus careful, *to ſeparate the principle of the French revolution from the cauſe of the war*, though I have no ſcruple to aſſert, that nothing but the war could have turned the courſe, and eluded the violence, of the revolution,' p. 15. And he declares in p. 46. that if he did not believe that *the principles of the French revolutionary ſyſtem* were very generally and effectually exploded in France, he 'would never adviſe nor conſent to a pacification with that country, in any caſe ſhort of an abſolute neceſſity*."

We will here juſt aſk this *conſiſtent* gentleman, whether he really believes, that *the principles of the French revolutionary ſyſtem* were effectually exploded, when the *peace of Amiens* was concluded? If he do believe it, he muſt contradict one of the French prefects, who had certainly a much better opportunity of knowing the fact than himſelf, and who, in complimenting Buonaparté on the concluſion of that peace, made this the ground of his compliment: That he (Buonaparté) had thereby *completed the triumph of the revolutionary principles*†, —a compliment which the Firſt Conſul received as juſt and well deſerved; and, if he do not believe it, he muſt, ſince he juſtifies that peace, admit the exiſtence of a *caſe of abſolute neceſſity*, by which he will contradict the object of his panegyrics, Mr. Addington, who again and again denied in Parliament the exiſtence of any ſuch neceſſity. Utrum horum mavis accipe. But we have more inconſiſtencies than theſe to reproach him with. In 1798, he inſiſted that a peace, founded on the *ſtatus quo* of 1789, could *alone* ſecure the tranquillity of Europe; but in 1803, forſooth, a *peace* which left France in poſſeſſion of all her conqueſts, and which was utterly deſtructive of the balance of power, is praiſed by the ſame man as a peace, "which was *beyond the hopes of the wiſeſt and moſt ſanguine of Mr. Addington's well-wiſhers*;" though, it muſt be clear to every one, who has attended to the courſe of political events, that circumſtances were infinitely more favourable to us, when the peace of Amiens was concluded, than in 1798!! Our readers have ſeen, that he condemns Lord Grenville with an air of triumph, for diſapproving the peace of Amiens, when he approved of the *projet*, as it is called, of Lille. Now, Lord Grenville has ſufficiently proved in Parliament, to exempt

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* Anti-Jacobin Review, vol. I. p. 25, 26. In a ſubſequent Number of our work, where we reviewed another publication by the ſame writer, were exhibited other groſs inconſiſtencies, and palpable contradictions, which extorted from us this remark: "The palpable inconſiſtency of this writer's ſentiments with each other, and his numerous contradictions of himſelf, convince us that he is deſtitute of any clear, ſettled, and definite notions upon the important ſubjects which he diſcuſſes." Ibid. p. 266.

† See "*Les Cinq Promeſſes*," by Sir Francis D'Ivernois.

us from the neceſſity of proving here, that the terms propoſed at Lille, conſidering, too, the circumſtances under which they were propoſed, were infinitely more honourable to this country, and more ſafe for Europe, than the conditions acceded to at Amiens. But we muſt retort upon the *Obſerver*, and aſk him, in our turn, how he, who could condemn ſo violently the propoſals at Lille, could panegyrize ſo ſtrongly the terms concluded at Amiens? Referring to thoſe propoſals, he called "the public piety and gratitude to Providence, for the deliverance which we have experienced from the great and imminent dangers to which we were daily expoſed, during the negociations for a peace at Lille." (p. 2.) And he conſidered the eſcape from that projected peace as an eſcape from "ruin and infamy;" aſſerting, that "a general peace would not have exempted us from a ſingle danger to which we are now expoſed, and that it would have expoſed us to a thouſand dangers from which we are exempted."* And is not this deſcription ſtrictly applicable to the *late* peace? If the King's miniſters of that day, as he aſſerted, "*projected* the ruin of their country;" he ought, in order to preſerve his conſiſtency, to have maintained, that his Majeſty's preſent miniſters had *completed* the ruin of their country, unleſs he were prepared to prove, that the terms of the peace of Amiens were more advantageous to this country, than thoſe prepared at Lille, the very reverſe of which is notoriouſly the fact. But tempora mutantur, et *ille* mutatur in ipſis. He *then* thought, and ſaid, that ſacrifices ſhould be made of the "ſalaries of placemen," for the purpoſe of carrying on the war; whereas now he does not ſcruple to retain a *ſalary* himſelf without a place; he included two *ſinecures* in the number of his requiſite ſacrifices; but he now recollects, we ſuppoſe, that the office of *Clerk of the Pells* is a *ſinecure*?!! Apropos, to this ſaid office, to the honour of Mr. Pitt, whom this driveller reviles, it was refuſed by him (at a moment when he had the ſtrongeſt motives for accepting it, and when his acceptance of it would have been approved by the whole nation), that he might have an opportunity of diminiſhing the public burthens, by offering it to Col. Barrè, in exchange for a penſion for life of 3000l. which was, in conſequence, ſaved to the country! What a compariſon does this noble act of diſintereſtedneſs ſuggeſt! One word more with this miniſterial champion, and we have done with him. *We* have not forgotten, if *Mr. Addington* has, the illiberal and unfounded abuſe which he *then* laviſhed on his ſovereign, with the ſame profuſion with which he now laviſhes the ſame kind of abuſe on ſome of the beſt friends of his ſovereign and of the country. He told us, moſt falſely, in alluſion to the voluntary contributions, that "the generoſity of *the people* was nipped and chilled in the bud, by the penury of that royal ſtream, which ſhould have fed its roots, and made it ſpring and blow." On which we then obſerved, and *proved*, that "a more

* Anti-Jacobin Review, vol. I. p. 126.

ſoul,

foul, falſe, and malignant aſſertion never proceeded from a democratic pen."* All the firſt characters in the kingdom were abuſed at the ſame time with *equal* juſtice; and the *vices of the great*, and the *virtues of the poor*, were made the ſubject of a contraſt by this doughty champion of the preſent miniſtry!

Of the "Plain Anſwer" we can only ſay, that in point of ſtyle, manner, and argument, it is inferior to no controverſial pamphlet, which ever fell under our inſpection; it is written with the temper and language of an accompliſhed gentleman, and at the ſame time with the ſpirit and firmneſs of one who writes from the *heart* as well as from the *head*. And it is the union of theſe qualities which leads us to believe, that it is really the production of the gentleman to whom it has been publicly imputed. Nor let it be ſuppoſed, that the perfect coincidence of ſentiment, which ſubſiſts between the author and ourſelves, has had the ſmalleſt effect on our critical deciſion. It is the reſult of conviction proclaimed by the voice of truth. As to the "Curſory Remarks," we were utterly aſtoniſhed to find *that* which we had truly repreſented as a pamphlet *clumſy in conſtruction*, and *inaccurate in language*, praiſed by our reſpectable coadjutors, the *Britiſh Critics*, for the ability with which it is compoſed. We are willing to reſt our claim for critical judgment, and honeſt deciſion, on this point, and we leave it to the determination of any impartial and competent judge. Indeed, this author never publiſhed a work, which was exempt from the faults and inaccuracies which we have imputed to his laſt production. One of his former publications, indeed, was proved by us to "abound in grammatical errors, in inelegant expreſſions, and in violations of the moſt common rules of compoſition;" and, after exhibiting our proofs, we added, "a fear of caſtigation would preſerve a ſchool-boy from ſuch falſe concords---ſuch ſcandalous inaccuracies."† Similar paſſages we had marked in the "Curſory Remarks," but we conſidered the *matter* of that pamphlet as ſo much more important than the *manner*, that we did not think the errors of compoſition worthy of particular notice. Yet with all theſe vices, and with every thing in it that muſt diſguſt men of principle and honour, has this miſerable production been forced through eight editions!

*A View of the Moral State of Society, at the cloſe of the Eighteenth Century, much enlarged, and continued to the commencement of the year* 1804. *With a Preface, addreſſed particularly to the Higher Orders.* By John Bowles, Eſq. 8vo. Pp. 144. 2s. 6d. Rivingtons. 1804.

WE noticed, very much at length, but certainly not more ſo than the immenſe importance of the ſubject of diſcuſſion, and the ability with which it was diſcuſſed, required, this *moral view*,

* Anti-Jacobin Review, vol. I. p. 135. † Ibid, p. 268.

on

on its first appearance, when it was joined with a *political view* of society.* We are pleased to see that the author has published it separately, and has so considerably enlarged it, that it may justly be considered as a new work; the fresh matter, including the preface, making one half of the whole publication. It is a truth, which none but infidels will be disposed to deny, that a period of extraordinary danger is a due season for self-examination, either for individuals or for nations;—and for this obvious reason, that GOD being our only hope, and our only refuge, in times of great peril, our expectation of his assistance must be proportioned to our habitual attention to his commands; of course it follows, that if a nation be habitually irreligious and immoral, it has little reason to rely on the success of Infinite Perfection, or to expect that *success* will be the reward of *disobedience*. It is therefore of the greatest consequence to ascertain the real state of society, in respect of religion and morals, at a moment when a violent and implacable enemy threatens to overthrow our altars and our throne, and when we are called upon, by the voice of authority, to offer up supplications to the Throne of Grace, for pardon, for mercy, and for divine assistance. Truly did that most excellent Christian, and upright man, Mr. BOWDLER, observe, that REFORM or RUIN was the only alternative held out to us; and the period is now very fast approaching, when we shall be put to the test, and when our ruin or deliverance will prove whether we are reformed or not. Light and airy as this prospect may appear to some, it is one of most serious consideration to every rational and pious mind. In contemplating it, all political and party concerns dwindle into paltry insignificance; and are only worthy of attention, inasmuch as they can be rendered instrumental to the promotion of that state of things, which could alone dispel doubt, and create confidence.

There are, we know, many who regard the accusation of extraordinary depravity, when applied to the present times, as the mere echo of past ages, and who think they can overturn all the arguments adduced in proof of its existence by the adduction of passages from writers of former times, who preferred the same charges, and denounced the same consequences. But depravity may be considered either as *positive* or *comparative*; when a moral writer asserts, that the times in which he lives are more depraved than any preceding times, his assertion may be strictly true, though the consequence which he deduces from it may prove erroneous; but it by no means invalidates a similar assertion at any subsequent period;—and indeed the natural progress of society, in countries where commerce produces wealth, and wealth generates luxury, tends to create a general, gradual, and progressive relaxation of religious and moral principle. As to *positive* instances of depravity, when they are adduced, the reasoners to whom we allude do not attempt to dispute their existence or their enormity,

* ANTI-JACOBIN REVIEW, vol. VIII. p. 14.

but

but content themſelves with advancing the gratuitous ſuppoſition, that they are not worſe than the depravity of paſt times. If the obſervation, indeed, were true, it would be of no avail againſt the arguments advanced on the neceſſity of Reform or the probability of Ruin. For that poſitive vice will, ſooner or later, without the intervention of repentance and reform, incur poſitive puniſhment, is as certain as any of the divine denunciations contained in the Scriptures. And none but a madman or an idiot could think, when called to account for his ſins, of alledging, by way of excuſe, that there were others as ſinful as himſelf. Admitting then, for the ſake of argument, that former times were as vicious and ſinful as the preſent, ſtill ſuch admiſſion would not, in the ſmalleſt degree, invalidate the arguments and deductions of thoſe who contend that the preſent times are worſe than any former times; thoſe arguments and deductions being founded on the exiſtence of actual poſitive depravity, and their ſtrength and juſtice not at all depending on any *comparative* degree of wickedneſs.

We are, however, decidedly of opinion, that, viewing ſociety in all its branches, it is infinitely more corrupt, ſinful, and profligate, than at any former period of our national exiſtence. Even in the licentious reign of Charles the Second, when the monarch, forgetful of his *firſt duty*, ſet a vicious example to his ſubjects, the number of profligate characters in the kingdom was much ſmaller than it is at preſent, when the throne is filled by a ſovereign, who performs that duty with the moſt ſcrupulous attention, and ſets the beſt poſſible example to his people. But if only the ſame degree of depravity exiſted at preſent, we ſhould, with ſuch an example before our eyes, be doubly criminal. It is chiefly, however, where an increaſe of profligacy is leaſt ſubject to general notice, and leaſt expoſed to public animadverſion, that profligacy has increaſed of late;—among the middle and lower claſſes of ſociety, but eſpecially among the latter. Our own obſervation and experience have, unhappily, furniſhed us with ſuch a multiplicity of facts on which we found this concluſion, that we have no heſitation in aſſerting its validity. Conſidering, then, the ſtate of ſociety to be ſuch as we have here repreſented it, we cannot but concur with Mr. Bowles in the abſolute neceſſity of an immediate and general reform; and in calling moſt earneſtly the attention of thoſe who have power to give effect to their endeavours, to unite in promoting this only ſure means of national ſalvation.

"When the Princes and Nobles of the earth promote, among their inferiors, the practice of religion and virtue, they are, in the higheſt poſſible ſenſe of the word, the benefactors of mankind; but when, by their own profligacy, they induce others to diſregard the ſanctions of religion, and the obligations of morality, they are the heavieſt ſcourges of the human race, and the cauſe of more real injury to their fellow creatures, than it is in the power of the moſt ferocious, ſanguinary, and deſolating conquerors to produce."

The juſtice of this obſervation will ſcarcely admit of diſpute. The author then adverts to the admirable pattern ſupplied by the monarch on

on the throne; and draws, from the neglect of it, the ſame inference that we have drawn above. His attention is next, by a natural progreſs, directed to the Heir Apparent, who will certainly feel and applaud the commendable zeal, and dignified truth, which are ſo conſpicuous in the following remarks.

"In contemplating, however, the manners of the higheſt ranks, it is impoſſible not to look with peculiar ſolicitude to that illuſtrious perſonage, who, in the courſe of nature, and in the order of ſucceſſion, is one day to aſcend the throne of this kingdom. The example of that perſonage is no leſs important, nay, in ſome reſpects, it is ſtill more ſo, in regard to the morals of the country, than that of his Royal Sire. But one degree removed from the throne, he is ſo elevated as to be an object of univerſal and conſtant attention; but poſſeſſing, at the ſame time, in common with all his inferiors, the character of *ſubject*, he can mix in ſociety in a manner which would be incompatible with the dignity of the ſovereign. He becomes, of courſe, the attractive centre of that brilliant circle, which is uſually denominated faſhionable life; and his attractive powers are greatly increaſed by the diſpoſition, which mankind have ever diſplayed, and ever will diſplay, to worſhip the riſing ſun.

"For ſuch reaſons, the conduct of an Heir Apparent muſt have an effect upon the public morals, which it is difficult adequately to deſcribe. Whatever he does muſt promote the general intereſts, either of virtue or of vice. Even actions, in themſelves indifferent, derive an importance from the ſtation of ſuch an agent, and operate upon the manners, which have a powerful influence upon the morals of the community. What an aſcendancy then, upon thoſe morals, muſt belong to the aggregate of his character, and to the tenour of his life! If, by a regular and devout attendance upon divine worſhip, he diſplays a ſincere and ardent piety towards that great and awful Being, who placed him in his high ſtation for the benefit of millions of the human race—and to whom he is reſponſible for the uſe he makes of his rank and influence; if he exhibit to the countleſs multitudes, who are ever gazing upon him, a pattern of filial duty, of conjugal fidelity, of paternal care, of domeſtic virtue, of perſonal regularity, temperance, and ſelf-command; if he avail himſelf of the high authority, which muſt be attached to his ſentiments, by manifeſting his abhorrence of every ſpecies of vice, and by diſcountenancing the profane and the diſſolute; if he promote that reſpect for the nuptial tie, which, next to religious principle, is the main bond of ſociety; if, in ſhort, he invigorate, by all the means in his power, thoſe principles, diſpoſitions, and habits, which are inculcated and preſcribed by the ſacred rules of Chriſtian morality; then muſt he be a bleſſing of ineſtimable value to his country and to the world; a luminary of the brighteſt and moſt benign radiance; an object of admiration to all, whoſe admiration is of any value; then will he beſt provide for the ſecurity of that throne to which he is ſo nearly allied, and of which, virtue is the only ſolid ſupport: then will he moſt effectually contribute to the deliverance of the people, whom he expects hereafter to govern, from that unexampled ſtate of danger, to which, in common with the whole civilized world, they are now expoſed.

"It would be injurious to the illuſtrious perſonage, who is more immediately intereſted in this general deſcription of a pious and a virtuous Prince, to ſuppoſe that he can be diſpleaſed at ſuch a deſcription being preſented to his view. "That

" That illuſtrious perſonage, if a recent publication has any juſt claim to authenticity, ſeems to be fully apprized that *he has moſt ſolemn obligations impoſed on him by his birth;* and that more than ordinary circumſpection and correctneſs of conduct are now required of him, in conſequence of the extraordinary circumſtances of the times. For in that publication he is reported to ſay, with no leſs elegance than truth, that—*in theſe unhappy times, the world examine the conduct of Princes with a jealous, a ſcrutinizing, and a malignant eye.* To which moſt appropriate deſcription of the diſpoſition of this levelling age, he is pleaſed to ſubjoin a reſolution, which reflects honour on his exalted rank—' No man is more aware than I am of the exiſtence of ſuch a diſpoſition, and no man is therefore more determined to place himſelf above all ſuſpicion.' There can be no reaſon, then, to apprehend his diſpleaſure on account of the expreſſion of ſentiments, which are congenial with thoſe of his own heart, and which are in perfect uniſon with the wiſe determination, that he has ſo nobly avowed. He poſſeſſes, moreover, too ſound an underſtanding, and too manly a mind, not to diſcover and to feel, that it is impoſſible to give a ſtronger proof of affection for his perſon, and of anxious ſolicitude for his honour and happineſs, than by humbly ſubmitting to his conſideration, and by earneſtly recommending to his immediate adoption, the means which are in his power, of providing for the ſecurity of the throne, which is his lawful inheritance. A very little reflection will ſuffice to convince him, that there cannot be a more indubitable teſt of faithful attachment, than the boldneſs of ſuch repreſentations; ſince they point out the path, in which alone he can find true glory, and by the purſuit of which he may ſhed a luſtre, that no military atchievements can beſtow, on that character, which he has declared to be *more valuable to him than the throne, and far dearer than even life itſelf.*

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No comment of ours could add to the force of theſe remarks. Our extracts were formerly ſo copious from this work, and the account which we gave of it ſo particular and minute, that we have nothing new to add, in reſpect of its general character, than that the opinion which we then gave of it, is ſtrictly applicable to it in its preſent enlarged ſtate. It contains a multiplicity of ſtriking facts, a train of judicious reaſoning, a ſeries of great and impreſſive truths, and is, in all reſpects, what we heard it called by a ſound, able, and excellent divine, "An awefully inſtructive tract." The reflections on the too-prevalent vice of *Adultery*, and on the recent efforts of modern philoſophers to remove the odium formerly attached to it, are among the beſt in the book.

" The obvious and indiſſoluble connection, which Providence has been pleaſed to eſtabliſh between female chaſtity and the welfare and ſafety of civil ſociety, has induced mankind to guard the above-mentioned virtue with extraordinary fences of moral ſentiment. Hence it is that, among all civiliſed nations, the woman who has been known to deviate, in a ſingle inſtance from the path of virtue, has been invariably condemned to endleſs infamy, and to a hopeleſs excluſion from the intercourſe of ſocial life. Hence it is, that all of her own ſex, who had any regard for their character, were obliged to ſhun all communication with ſuch a woman, and to appear, at leaſt, to hold her in utter abhorrence. Hence it is that, of all criminals,

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ſhe alone was conſidered as beyond the reach of pardon; that her ſtain was not to be waſhed away by all the tears which could flow during a life of penitence; and that, by the ſentence of the *world*, ſhe was doomed to carry her guilt with her to the grave.* The extreme miſchievouſneſs of her offence, the certainty of deſtruction to ſocial order, which that offence involves, if ever it be conſidered as *venial*, gave riſe to this apparent ſeverity; a ſeverity, which by affording the ſtrongeſt poſſible protection to female chaſtity, was, in truth, the moſt friendly guardian of the fair ſex; but which, powerful as it was, has ever been found inſufficient to prevent numbers of that ſex from paſſing thoſe bounds, which formed the rubicon of their honour and happineſs.

"But modern liberality has ſubſtituted a milder code for thoſe auſtere laws. According to that code, crime is no longer ſentenced to miſery. Virtue is no longer protected by that dread of ſuffering, which has hitherto been the known and inevitable conſequence of vice. The loſs of female chaſtity is no longer deemed an unpardonable offence, an indelible ſtain. To compenſate the harſh treatment which female frailty ſometimes receives from thoſe, who perſiſt in judging of actions by ancient rules, the unfortunate ſufferer is now ſolaced with the balm of pity, and this ſyſtem of amiable indulgence is moſt aſſiduouſly inculcated in the new ſchool of morality.† Nor is the change thus produced, in conſequence of the diſcoveries lately made in the hitherto *terra incognita* of morals, confined to ſentiment. Manners partake of the effects reſulting from ſuch diſcoveries. Virtue is now ſeen publicly to aſſociate with vice. Females, who have no pretenſions to chaſtity, are become companions for ſome of the moſt immaculate of their ſex. Adulterers and adultereſſes are permitted, in recompence for their offence, to enter together within the holy pale of matrimony, and thus to encourage others to gratify paſſions, which might elſe be conſidered as hopeleſs. And, that nothing may be left undone to complete the conqueſt of prejudice, faſhion is labouring, and apparently with great ſucceſs, to obtain a general ſacrifice of that modeſty, which is the appointed guardian of female chaſtity."

Theſe are, indeed, alarming ſymptoms; and the more ſo, when we conſider the polluted ſource whence theſe abominable practices were derived. After tracing the cauſe of our moral depravity to the want of a religious education, and a general relaxation of religious

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"* If ſtrongly charm'd, ſhe leave the thorny way,
And in the ſofter paths of pleaſure ſtray,
Ruin enſues, reproach, and endleſs ſhame,
And one falſe ſtep entirely damns her fame;
In vain with tears the loſs ſhe may deplore,
In vain looks back to what ſhe was before,
She ſets, like ſtars that fall, to riſe no more. ROWE."

"† The Theatre, which ſhould ever be a ſchool for virtue, is, by being made ſubſervient to the inculcation of ſuch ſyſtems, converted into a moſt dangerous ſchool for vice; and while its *ſtage* is thus perverted to the worſt of purpoſes, almoſt every other part of it abounds with ſcenes of ſuch groſs indecency and licentiouſneſs, that it is no longer a fit reſort for modeſt women."

principle

principle, the author adverts to the Attorney-General's pledge, in reſpect of the *Adultery Bill*, and to his motive for not redeeming ſuch pledge.

"Hence may be found the true cauſe of that awful phenomenon, with regard to the moral ſtate and the political ſafety of this country, which occurred in the laſt Parliament, when the aſſidnous endeavours of ſome of the wiſeſt, as well as moſt virtuous men in both Houſes, to procure a law for the reſtraint of the moſt pernicious vice that can infeſt ſociety—the prevailing, increaſing, and unreſtrained vice of adultery—were fruſtated by the vote of a conſiderable majority of the Houſe of Commons! A ſtill worſe ſymptom, in relation to this ſubject, has, however, ſince appeared. A great law officer of the Crown, convinced of the indiſpenſable neceſſity of ſuch a law, and not ſuffering himſelf to be diſheartened by the failure of repeated attempts to procure it, pledged himſelf, in two ſucceſſive ſeſſions, to bring forward another bill for that purpoſe.* But finding, upon further obſervation, the diſpoſition of the Houſe to be ſuch, as would not only fruſtrate his endeavours, but as might alſo render even the diſcuſſion of the ſubject, IN THE LEGISLATURE OF A CHRISTIAN COUNTRY! favourable to the vice which called ſo loudly for correction, he has thought it adviſable to abandon his purpoſe, and to forfeit his pledges. With ſuch reaſon to fear that our profligacy, groſs as it is, is alſo incorrigible, what title have we to expect the protection of Divine Providence in the hour of extreme peril? or at leaſt what pretenſions ſhould we have to hope for ſuch protection, if we were, in juſt puniſhment for our vices, to be deprived of that truly Chriſtian King, who ſeems to ſtand between us and the avenging angel?"

We are by no means ſatisfied, however, of the validity of this reaſon for forfeiting a pledge ſo ſolemnly and ſo publicly given. Certain we are, that had *we* given ſuch a pledge, no ſuch reaſon would have deterred us from the redemption of it. If the Attorney-General had brought forward his promiſed motion, and it had really produced the effect here deſcribed, ſtill the whole moral part of the country would have done him juſtice, and would have fixed the diſgrace attending his failure on thoſe on whom alone it could with propriety have been fixed. Poſſibly the ſame reaſons may be urged as an excuſe for the Premier, for not fulfilling a promiſe which *he* made to the Proclamation Society, before the diſſolution of the laſt Parliament, to give his ſupport to a new bill for the more effectual prevention of the profanation of the Sabbath, provided it were not brought forward before the new Parliament ſhould meet. This promiſe, like that of the Attorney-General, remains to be fulfilled! For our part, we have not a ſufficient portion of modern candour and liberality in our minds, to impute theſe paltry ſubterfuges, theſe violations of promiſes, which, in private life, would exclude a man from the ſociety of gentlemen,

* See a 'Letter to the Hon. Spencer Perceval, in conſequence of the notice given by him, that he would bring forward a bill for the puniſhment of the crime of adultery."

to any valid or juſtifiable motives. Before a man gives a promiſe, he ſhould weigh well the conſequences of it; for, when once given, it cannot, without a breach of honour, be broken. Perhaps the new aſſociates of the Miniſtry might object to theſe propoſed reſtrictions on the gratifications of the *Sovereign People!* Good Heavens! if morals be made to yield to political or party conſiderations; if *moral firmneſs* be rendered ſubſervient to *political conciliation*; the nation is undone, and every effort to ſave it will be fruitleſs. *Poſterity*, at leaſt, will appreciate ſuch conduct.

We could wiſh to extract ſome other paſſages from this truly valuable pamphlet, but our limits forbid it. We cannot, however, reſiſt the temptation of laying before our readers the admirable contraſt between the diſloyalty of the French, who murdered *their* King, and the loyalty of the Scotch, who, under the ſtrongeſt temptations to betray him, preſerved the life of *their* Sovereign.

"Together with humility and gratitude, the congenial virtue of fidelity is evidently on the decline. To this virtue the utmoſt conſequence has ever been attached, and the want of it has been allowed to denote complete depravity. When incorruptible by wealth, and invincible by danger, it has been always deemed to ſhed a high luſtre on the character in which it appeared; and, when diſplayed in the exalted form of loyalty, it has juſtly been conſidered as cementing all the ties of ſociety. This ſplendid and valuable virtue, after being relaxed by the enervating ſoftneſs of luxurious diſſipation, is now held forth to ſcorn by that new ſchool of morality, which, under the ſpecious pretence of ſolicitude for general happineſs and univerſal liberty, teaches its diſciples to ſubſtitute vanity and egotiſm for every affection that can improve or adorn our nature. See the leſſons of this ſchool exemplified in the treatment experienced by Louis the Sixteenth at the hands of his ſubjects—who requited the numerous virtues of that monarch, and the truly paternal anxiety diſplayed by him for the happineſs of his people, by the groſſeſt ingratitude and the baſeſt treachery, by open rebellion, by captivity,—by regicide. Contraſt this treatment with the well-authenticated inſtances of active and incorruptible fidelity, by which the unfortunate Prince, Charles Edward Stuart, was preſerved amidſt dangers, which ſeemed inſurmountable, and which muſt have proved ſo, but for the almoſt incredible efforts of his faithful, though then, hopeleſs adherents.

"See this Prince, for ſeveral months after his defeat at Culloden, in the power of great numbers of wretchedly poor highlanders, not one of whom could be tempted by the ſplendid bait of thirty thouſand pounds, which was offered for his perſon, to betray the unhappy wanderer—theſe loyal people diſplaying ſuch proofs of their fidelity, although above half a century had elapſed ſince his family had ſat upon the throne, to which they owed allegiance. How different the conduct of the actual ſubjects of Louis, when that unhappy monarch, after being loaded for nearly two years, with indignities and inſults, was, in his endeavour to eſcape from confinement, ſtopped at Varennes, by the activity of the ever infamous Drouet—whoſe name can never be mentioned without indignation and

horror. On that occaſion, the utmoſt zeal was diſplayed, by all deſcriptions of perſons, to ſound the alarm, and to ſtop the flight of their lawful ſovereign. Nay, ſuch was the treaſonable ardour which had been inſpired by revolutionary principles, that a gentleman, M. de Dampierre, who happened to be on the road when this horrid tranſaction attracted his notice, was actually murdered by the mob of furies, who ſurrounded the royal carriage, merely becauſe he ſought, unarmed, to approach their Majeſties, and to teſtify, by his looks, his loyalty and his grief! But to bring the compariſon between ancient fidelity and modern revolutionary treachery to a ſtill narrower point. See the *friend to mankind*, la Fayette, who, when he diſcovered the departure of his royal maſter with his Queen and children, inſtantly diſpatched an aid-du-camp, with orders to give public notice of their flight, and to obtain the aſſiſtance of all "*good citizens*," to obſtruct it; a meaſure which, by preventing the reſcue of the royal fugitives by M. de Bouillé, made its author the cauſe of their being again brought within the power of their enemies, and, of courſe, ſubjects him to the guilt of their ſubſequent murder. With treachery like this, compare the heroic fidelity of Capt. Mackenzie, who, when the ill-fated Charles Edward was endeavouring to conceal himſelf from his numerous purſuers, was overtaken by a party engaged in the purſuit, and perceiving that he was miſtaken for his maſter, to whom he bore a ſtrong reſemblance, ſtood gallantly on the defenſive. The conjectures of his antagoniſts being confirmed by his deſperate reſiſtance, they ſhot him; when, firm to his purpoſe of turning them from the purſuit, he cried out with his expiring breath, "VILLAINS, YOU HAVE KILLED YOUR PRINCE."

A ſtatue of gold ſhould have been erected to the memory of this brave, this heroic, victim of loyalty! It would have ſerved, in after ages, as a rallying point to good and faithful ſubjects, and as a reproach and a warning to rebels and traitors.

In a note to p. 106, the author makes ſome pointed remarks, in alluſion to Sir Robert Peel's bill, for regulating the treatment of apprentices in cotton mills, (on which we offered ſome obſervations at the time,) on the miſconduct of the Legiſlature, in affording encouragement to "any other mode of worſhip than that of the Eſtabliſhed Church." And we very much wiſh that he had beſtowed a greater ſhare of attention on this very important ſubject. It will ſcarcely be credited, that a Government, bound by duty and by oaths to protect the Eſtabliſhed Church, ſhould devote 25,000*l.* annually to the ſupport of diſſenters, in a ſingle province of Ireland—Ulſter. This is *conciliation* with a vengeance! Some people, indeed, may be diſpoſed to conſider it as an act of *ſuicide*, and, as ſuch, with the liberal charity of a coroner's jury, to impute it to *inſanity*. But let this conduct be coupled with the indifference to "external forms of worſhip" diſplayed in one of the prayers on the Faſt-day, and then ſay whether a ſpirit of relaxation, or ſomething worſe, (ſo radically different from the ſpirit of good old times) be not rapidly increaſing, to the great danger of our Eſtabliſhment, and conſequently of religion itſelf; for ſurely

experience

experience has sufficiently convinced us, how nearly the security of the one is connected with the preservation of the other.*

## DIVINITY.

*Christian Zeal: A Sermon, preached at the Scots* [Scotch or Scottish] *Church, London-Wall, May* 30, 1802, *before the Correspondent Board in London, of the Society in Scotland, (incorporated by Royal Charter), for propagating Christian Knowledge in the Highlands and Islands.* By Joseph Hughes, A. M. Second Edition, corrected. For the benefit of the Religious Tract Society. Williams, Button, and Conder, London; and James, Bristol. 8vo. Pp. 42. Price One Shilling. 1802.

THE ingenious author of this sermon observes, that "*character* is not usually formed and developed on a sudden," and that "it often involves a long process of inquiry and trial," (p. 6.) The truth of these positions he illustrates by the examples of Hazael, of Joash, and of the churches planted in Galatia by St. Paul, from whose epistle to these churches (iv. 18.) his text is taken. While the apostle continued with them, they gave him every token of affection and attachment; but no sooner had he departed, than they yielded to the seduction of officious and intruding teachers, who sought to revive their former prejudices in favour of Jewish observances, and for this purpose found it necessary, by a shew of affected zeal for their interest, to supplant the apostle in their esteem. This circumstance roused the dignified sensibility of St. Paul to assert his just claim to the apostolic character, and to expose the artifices of these time-serving instructors. "They zealously affect you," says he, "but not well," (v. 17.); that is, they court your approbation, but they do it disingenuously. The meaning, therefore, of the text, "But it is good to be zealously affected always in a good thing," (or by a good person, says our author,) is thus well explained:

* As a singular proof of the *toleration* of these modern *liberalists*, we mention the singular fact, that the near relative of a bishop, who has lately been promoted to a living, in a most important situation, has ceased to take in our Review, because we have presumed to differ in opinion from the venerable person who wrote the passage in question, and to avow our fixed attachment to the doctrine and *discipline* of our Established Church!!! Not one of the liberal congregation at the *Feathers Tavern* could have displayed, in a stronger point of view, the greatness of his respect, and the ardour of his attachment, to *religious and moral principle*. But we may have occasion, at some future period, to treat this subject more at large. Meanwhile our readers may rest assured, that no consideration of favour or of interest shall ever make us swerve from the right line of our duty; we are not, thank heaven, *time-servers*; whatever we feel to be right, we will openly inculcate, and whatever we feel to be wrong, we will as openly reprove; without considering for a moment whom we may please, or whom offend. Nullius addictus, jurare in verba magistri, we will preserve the honest independence of our minds, and the constant integrity of our principles, as well against pretended friends, as against decided enemies.

"You ought to conſult the *characters* of thoſe who claim you, and toward whom you feel a riſing regard; having aſcertained who are worthy, reckon it your privilege to be the objects of their *conſtant* approbation, to be always zealouſly affected by them; avow this when they are abſent, as well as when they are preſent; when they are depreciated by folly and malice, as well as when they are extolled by wiſdom and candour," (Pp. 8, 9.)

This is certainly the real and definitive import of the apoſtle's words, who is, conſequently, "to be conſidered as hinting to the Galatians, though in the moſt delicate manner, *his* title to their revolted affections," (p. 9.) But the preacher thinks that our tranſlation allows us to take the original phraſe, ζηλοῦσθαι ἐν καλῷ, in a more general ſenſe; ſince it exhibits that phraſe in the form of an abſtract ſentiment, applicable to the great and important cauſe of Chriſtianity itſelf. He therefore takes occaſion, from the words of his text, to diſcuſs the ſubject of Chriſtian zeal; concerning which, in general, he juſtly remarks, that "they are groſsly miſtaken who imagine it to be a mere conſtitutional peculiarity,—a mere ferment of the blood. When ſtated as the reſult of corporeal temperament, or as a confuſed and fleeting paſſion, it is degraded from its proper dignity; yet it claims to be conſidered not ſo much a diſtinct principle, as a fervent emanation of the ſoul, indicating the vigour that accompanies the exertion of *all* our principles." Our author then comes to the diviſion of his ſubject, in which he is ſufficiently neat and accurate. "In this view the *object* of zeal muſt be defined,—its *characteriſtics* muſt be ſpecified,—its *recommendations* muſt be urged,—its *field of exercise* muſt be deſcribed and laid open," (p. 11.)

Of M. H.'s ſtyle and manner of writing we know not that we could give a fairer ſpecimen than the following paragraph, which introduces the ſecond head of his diſcourſe:

"Let us now attend to the characteriſtics of zeal, that ſo we may neither deceive nor miſtake; but, diſcriminating between true zeal and falſe, may, with the divine bleſſing, be incited practically to illuſtrate the former, and to guard againſt all the miſchiefs generated by the latter. That we ſhould analyze the properties of our zeal, as well as be careful in the ſelection of its object, appears from the nature of zeal in general. It is the warm temperature of the moral air; it exhibits the ſoul in full life, and bounding on with energies which conſtantly renew their youth; it implies forcible action; it is that ſtate in which the eye of attention is fixed, the various affections glow, and the whole mind is borne forward from achievement to achievement, and from acquiſition to acquiſition. Hence it is neceſſary to watch, as well as to encourage it, to bring it under the empire of principle, as well as to commiſſion it to go forth, a commander and a conqueror. Zeal is to our mental conſtitution, what fire is to the material world; kept in its proper place, and duly regulated, it miniſters advantage; otherwiſe, it ruſhes abroad, the ſport of ſhifting winds, the dread of a thouſand ſpectators, the deſolation of all which it approaches. Zeal, thus abandoned, is injurious, in proportion to its ſtrength, and to the magnitude of its object; juſt as the larger fragment of rock, precipitated from the higher promontory, threatens with vaſter ruin the multitude trembling beneath it," (Pp. 13, 14.)

This paſſage is, undoubtedly, creditable to the talents of the preacher. It diſplays great vigour both of thought and of expreſſion; yet we are not, we muſt own, altogether pleaſed with it. It apparently diſcovers too ſtudied an ambition in the language of ſententious point, and, in the ſentiment of variegated imagery. The whole ſermon, indeed, bears teſtimony

to

to the author's abilities; but we cannot praiſe it for correctneſs of taſte. It is elaborate, but not natural; energetic, but not eaſy. We cannot help figuring to our minds, the writer, as ſtanding in an attitude of painful exertion, and ſtraining to produce ſome effect which ſhall overpower the ſpectators with aſtoniſhment. But ſuch efforts generally fail of ſucceſs. When Mr. H. for inſtance, had finiſhed the following paragraph, he probably regarded it with ſome complacency, as not only fine and elegant, but ſublime. To us, on the contrary, it ſeems to be in a very bad ſtyle of compoſition, and to border on the confines of inflated bombaſt. The author's object was evidently to inſpire a loſty and elevated feeling of pure and fervent Chriſtian zeal. But the affected ſplendour and brilliancy of his diction counteract the impreſſion which he wiſhed to communicate. Inſtead of reaching the heart, he only tickles the fancy. Inſtead of glowing with the ſentiment of ardent zeal, we admire the pretty things which are ſaid of it. And thus the preacher has contrived to divert our attention completely from the ſubject, and to fix it on himſelf: the moſt unfortunate miſtake of which an orator can be guilty.

"Finally, falſe zeal is *uncertain* and *mortal*,—it muſt be fanned by the gale of adventitious circumſtances, it is merely occaſional, it intermits, it is a meteor which ſtreams through the ſky with momentary beauty—now it ſparkles, now it expires. Not ſo pure and undefiled zeal; it is permanent:—kindled by the breath of the Almighty, it ſhines like the glory of the day, but is deſtined to ſhine when that glory is turned into gloom; deſtined to ſoar above pyramids, and hills, and clouds, and ſtars; deſtined to ſurvive the cataſtrophe of the earth and the viſible heavens, and then to mingle with the flames of devotion, which blaze eternally around the throne of God," (p. 18.)

What colouring it may be neceſſary for preachers among the diſſenters to give to their ſermons, we cannot be ſuppoſed much qualified to judge. Perhaps they may find themſelves obliged to aim at ſomewhat more of what the French call *onction*, than the clergy of the eſtabliſhed church. We, however, certainly ſhould not begin an addreſs from the pulpit, in the manner that Mr. H. has done, which, by a congregation of well-educated people of the Church of England, would be thought, we are convinced, not only abrupt, but meagre and trifling.

"My Brethren,

"If you deem it of importance to know by what ſpirit you are actuated; if you allow that there is any danger of ſelf-deception; if, inſtead of drawing back into perdition, you wiſh to perſevere and obtain the prize of the high-calling of God in Chriſt Jeſus—ſee that you repoſe not on a bare profeſſion of Chriſtianity; that you make not purity of ſyſtem a ſubſtitute for purity of heart; that you confound not every ſolemn feeling with devout reverence, every mournful recollection of ſin with godly ſorrow, every petitionary ſentence with the ſpirit of ſupplication, every ſtrong and ſerious impulſe with evangelical and approved zeal. I truſt you have ſo far profited by what you have heard; and ſeen, and experienced, as to acknowledge that the Scriptures, with abundant reaſon, exhort you to conſider your ways, to ponder the path of your feet, to examine yourſelves, to commune with your hearts, and to keep them with all diligence," (Pp. 5, 6.) This might do for the peroration of a ſermon; but it very ill accords, we think, with the exordium.

With regard to our author's ſyſtem of faith, he appears to be one of thoſe *Hoeral-minded* Chriſtians in whom the preſent age ſo much abounds, and who think it bigotry to prefer any one particular ſet of religious opinions before another. "False zeal," he ſays, "is *bigoted* and *tyrannical*; it claims dominion over a brother's conſcience; it preſcribes to him his faith; it exacts, ſometimes from a particular congregation, ſometimes from all the ſubjects of an empire, perfect uniformity of religious ſentiment, broad aſſertions are its proofs; anathemas, dungeons, racks, gibbets, and flaming piles the eloquence with which it enforces them." (p. 15.) For ſuch proofs and ſuch eloquence, we entertain, we can aſſure the ingenious preacher, as little predilection or partiality as himſelf. But, "uniformity of religious ſentiment," however by numbers lightly regarded, we cannot conſider as of ſmall importance; for we cannot forget the uncommon care with which it was guarded by the primitive church, and the earneſtneſs with which it is inculcated in ſcripture. For "the faith which was once delivered to the Saints," it is clearly every one's duty "to contend;" and, although in theſe degenerate times, a perfect unity is rather to be wiſhed and prayed for, than hoped or expected, we can never look on that man as wiſe or well-inſtructed in the Goſpel, who, under the pretence of extenſive charity, would totally annihilate the value of what our Saviour himſelf has made the peculiar characteriſtic of his true diſciples. Before we can contemplate *ſchism* as innocent, we muſt throw aſide our Bible, which repreſents it as a ſin of a very deep dye; and we ſurely need to obſerve to our author, that no ſin whatever becomes leſs ſinful by becoming more common.

Mr. H.'s candour is, indeed, unbounded. True zeal, he ſays, "is decidedly averſe to a *ſectarian* and excluſive ſyſtem;—it keeps the unity of the Spirit in the bond of peace, and wonders and mourns that any ſhould withhold *one* token of ſacred fellowſhip, on account of differences which infer no diminution of piety, and, therefore, conſiſt with the cleareſt hope of being for ever with the Lord." (p. 16.) On this, as on almoſt every other ſubject, it is eaſy to declaim with great plauſibility, when the orator deals in generals only. In the preſent inſtance, we would aſk our author, Whether he comprehends among "*ſectarian* ſyſtems," the faith of the "holy Catholic church," the *quod ſemper, quod ubique, quod ab omnibus?* Whether thoſe can be ſaid to "keep the unity of the Spirit in the bond of peace," whoſe ſupreme delight is to rend in pieces the body of Chriſt? And what are thoſe ſpecific "differences" of opinion, (if, in his eſtimation, any ſuch there be,) "which infer a diminution of piety?" Till all theſe queſtions are ingenuouſly and ſatisfactorily anſwered, this part of his encomium on genuine zeal muſt go for nothing. To ſpeak frankly, the characteriſtics here given are not those of ZEAL, but of INDIFFERENCE.

In deſcribing what he calls the "zeal of cenſoriouſneſs," Mr. H. writes thus: "It is a theological ſycophant publiſhing tales, credible and incredible, of POPISH ATHEISM, that a licentious patron, perhaps a licentious kingdom may be firſt ſoothed in to ſelf-ſatisfaction, and afterwards ſtirred up to the exerciſe of that cardinal virtue, generoſity to the heralds of their excellence." (p. 6.) We will not incur the imputation of cenſoriouſneſs, by hinting a ſuſpicion that, in this place, our author glances at the noble and manly oppoſition of our clergy to the deteſtable doctrines of the new philoſophy. We have, indeed, a more honourable opinion of his heart as well as of his head, than to ſuppoſe him capable of being the friend of ſo ſenſe-

leſs

leſs and deſtructive a ſyſtem. It is obvious, however, that his language there might be eaſily conſtrued both into an attempt to palliate the enormity of French infidelity, and into a ſneer at the principles and motives of thoſe by whom it has been ſo ably expoſed in its native colours. We aſſuredly do not believe that ſuch was the preacher's intention: for nothing but poſitive unanſwerable proof ſhall ever have power to prevail with us to believe, that any man who calls himſelf a miniſter of the Goſpel can be guilty of ſuch depravity, as to become the abettor and advocate of thoſe who have openly denied the exiſtence of their God, and proclaimed the Saviour of the world an impoſtor. Yet we cannot but wiſh that a ſentence, thus liable to miſconſtruction, had been expunged.

If our author ſhould be thought to lay too little ſtreſs on rectitude of faith, it muſt at leaſt be allowed that he is very ſtrict with regard to morals. He reprobates thoſe who "can liſten to the ribaldry of the ſtage, and mingle in the promiſcuous dance," (p. 37.) They certainly are entitled to no commendation who can liſten with pleaſure to *ribaldry* any where; and it is beyond controverſy, a ſerious evil, that our theatres are not under better management. But, undoubtedly, the ſtage, if properly regulated, is neither an irrational nor an immoral amuſement. And, with regard to the "promiſcuous dance," if perſons of different ſexes are to mingle together at all, we ſee not in what ſort of recreation they can mingle more innocently. A dance may become, it is true, the occaſion of vice; but ſo may every ſituation to thoſe whoſe propenſities are vicious. We did not expect, indeed, from ſuch a preacher, addreſſing ſuch an audience, this grave condemnation of a very harmleſs and healthy exerciſe. Among the better ſort even of diſſenters, we imagined that the puritanical demureneſs of the 17th century had been wholly exploded.

We are happy to learn from Mr. H. that "the finances of the ſociety, on whoſe behalf he appeared, preſent a *healthful* aſpect," (p. 40.) Yet, "with all their reſources, the Directors are often obliged to reject petitions for ſchools, where they are greatly wanted." They cannot, however, ſurely be accuſed of want of economy; for "the average of annual ſalaries allowed to thoſe induſtrious and valuable men, the ſchoolmaſters already employed, falls under thirteen pounds," (p. 41.)

On the whole, we can ſee much to praiſe in this production, though we think that the author has formed a falſe idea of what is called good writing. We are inclined to ſuppoſe him a very young man; and to this ſuppoſition we are led not only by the general turn of his ſtyle, and his marked attachment to gaudy ornament, but particularly by the circumſtance of his introducing into the body of his diſcourſe two poetical quotations. None but a young man, we preſume, would do this. The paſſages are, in themſelves, unexceptionable; but they are out of place. *Non erat his locus.* Let Mr. H. read carefully our beſt writers of Engliſh ſermons, particularly Tottie, Sherlock, and Secker. Let him ſtudy to imbibe their dignified gravity, and elegant ſimplicity. He cannot form his taſte on better models. Let him only diſcard all affected and tinſel finery, which in writing, as in life, is the bane of beauty. If he take for his motto SIMPLEX MUNDITIIS, he can hardly fail, with his evident good ſenſe and reſpectable abilities, to become a diſtinguiſhed preacher.

*The Christian Faith: Or, the Catechism of the United Church of England and Ireland, briefly proved and explained from Scripture: Addreſſed principally to Parents, Maſters of Families, and Inſtructors of Youth.* By the Reverend Samuel Turner, A. M. Chaplain to the Earl of Scarborough, Rector of Rothwell, Lincolnſhire, and Vicar of Allenborough cum Brameote, in the county of Nottingham. Small 8vo. Pp. 62. Cadell and Davies. 1803.

"THE deſign of this work is to point out to the young and ignorant the nature and obligation of that vow which their godfathers and godmothers at their baptiſm undertook for them, the doctrines [which] they are required to believe, and the duties [which] they are bound to perform." (pref. p. 7.) Thus deſign the pious author, we think, has very ſucceſsfully executed. His expoſition of the Church Catechiſm is uniformly judicious, and very conciſe. It conforms exactly to the ſpirit of the compilers, who, in drawing up a ſummary of the Chriſtian faith for the uſe of its young and unlearned profeſſors, abſtained, with great wiſdom, from agitating any intricate points of controverſy: a circumſtance which gives the catechiſm of our church an unrivalled pre-eminence above every other manual of the ſame nature with which we are acquainted. In this particular Mr. Turner has faithfully followed their footſteps; and we heartily recommend his book to all who are anxious that their children and dependents ſhould be rightly inſtructed in that "form of words" which is able to make them "wiſe unto ſalvation." As a ſpecimen of the author's plain and practical mode of expounding the catechiſm, we ſhall inſert the firſt queſtion, together with the comment ry.

"*Queſtion.* What is your Name?

"*Anſwer.* N. or M.

"The Catechiſm of our United Church, which is a ſummary of the Chriſtian doctrine, is not deſigned for the ſpiritual edification of children only, but is, as the title ſets forth, '*An inſtruction to be learnt of every perſon before he be brought to be confirmed by the Biſhop:*' and as the Jews uſually gave names to their infants when they were received into the Church by circumciſion, to which Baptiſm is a correſpondent ſacrament, ſo it begins with this ſhort and familiar queſtion, 'What is your Name?' to remind us of our religion and of thoſe obligations [which] we lie under; and the anſwer made by our Chriſtian name, of the Chriſtian profeſſion which we took upon ourſelves at the time [when] that name was given, '*for as many of you as have been baptiſed into Chriſt, have put on Chriſt,*' Gal. iii. 27; and to call to our remembrance, that in our baptiſm, we have, as it were, enrolled our names and enliſted ourſelves as Chriſt's ſoldiers, to fight under his banner, as the captain of our ſalvation, againſt ſin, the world, and the devil; '*that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.*" Rom. vi. 6.

*The Anniverſary Sermon of the Royal Humane Society, &c. preached in* 1802. By R. Valpy, D. D. F. R. S. &c. &c. *With an Appendix of Miſcellaneous Obſervations on Reſuſcitation, by the Society. The Fourth Edition. To which is added a Preface, containing ſome Obſervations on Criticiſm.* 8vo. Pp. 96. Rivingtons. 1804.

HAVING, on a former occaſion, expreſſed, and certainly without prejudice or partiality, our opinion of the merits of this ſermon, an opinion which

which we have found no reaſon to alter, we have now only to announce this new edition, and to obſerve that it contains a preface, in which are examined certain objections, which were made to ſome parts of the diſcourſe by a writer, in *the British Critic*. The principal ground of objection, urged by the critic, was the aſſertion of Dr. Valpy, that the prophets Elijah and Eliſha, employed human or ſecondary means in their miracles, *ſubſervient to the great interpoſition of Almighty Power*. That aſſertion is here ſupported with equal ability and ſkill; and, at the ſame time, with that temper and diffidence, which ought invariably to be diſplayed in the diſcuſſion of *doubtful points* of Scripture. We have read the arguments with great attention, and have no heſitation in declaring our opinion, that the critic in queſtion will find conſiderable difficulty in the endeavour to confute them.

*A Sermon, preached on Wednesday, October* 19, 1803, *on occasion of a General Fast, at the Parish Church of Cheshunt St. Mary, County of Herts.* By the Rev. W. A. Armſtrong, A. B. F. S. A. *And published at the request of the Pariſhioners.* 8vo. Pp. 28. Hatchard.

THIS is an animated and ſeaſonable diſcourſe, in which, from the words of the Prophet Micah, as ſet forth in the 8th and 9th verſes of the viith chapter, the preacher takes an opportunity to explain the true cauſes of national calamities, and the grounds of confidence in the protection of the Almighty. He juſtly appreciates the nature of the conteſt in which we are now engaged, and ſhews a correct picture of the conſequences that muſt enſue in the event of our defeat. Earneſtly exhorting us to follow the example of our anceſtors, he ſays, "It is now a fit ſeaſon to read with zeal the hiſtories of our Britiſh Worthies, and to inflame our ſpirits with the ſame dauntleſs vigour which has immortalized the Britiſh name in the records of every country upon earth." To this exhortation we devoutly ſay AMEN.

*A Sermon, preached at Chatham Church, October* 19, 1803, *on the day appointed for a General Fast.* By the Rev. James Lynn, M. A. Curate of Chatham, and Minor Canon of Rocheſter Cathedral. 4to. Pp 28. 2s. Wilkie.

"THE preſent poſture of the affairs of this globe," ſays Mr. Lynn, at the beginning of his ſermon, "lays before the conſiderate obſerver as awful and perplexing a maze of providential diſpenſations as can be found in any one period of its great and diverſified hiſtory. The nations of the earth have forgotten their uſual policy, and divine vengeance ſeems to have long ſlept over the great workers of iniquity." Moſt true it is, that the period is awful, and that the nations of the earth (with the ſingle exception of France) have forgotten their uſual policy. At the end of his diſcourſe, the preacher compares the anxiety viſible in every countenance we meet, with the indifference and careleſſneſs of the moral world. The contraſt is humiliating, but it is juſt. The whole ſermon is ſtrong in language, correct in ſentiment, and ſound in principle.

*A Sermon, preached in the Parish Church of St. Mary, Newington, Surrey, on Sunday, October* 16, 1803, *before Lieutenant-Colonel Gaitskill, of the First Regiment of Surrey Volunteers, &c.* By Robert Dickinſon, Curate. 4to. Pp. 20. 1s. Potts, Newington-Butts; Rivingtons, London.

THIS ſermon is dedicated, by permiſſion, to his Majeſty; and the ſentiments of piety and of patriotiſm which it contains, render it worthy of ſuch

a diſtinction, and do credit to the principles and the feelings of the worthy preacher.

*The Strength of Britain, a Sermon, preached July* 31, 1803. 8vo. Pp. 16. No Bookſeller's name.

IT is ſomewhat extraordinary, that one of the beſt ſermons which we have read for a long time, whether we conſider the arguments, the precepts, or the language, ſhould be printed without the name either of the preacher or of the publiſher. It appears, however, to have been *printed* at *Eton*, the ſeat of learning, of ability, and of good principles. In a ſtrain of energetic impreſſive eloquence, the preacher enforces the neceſſity of *union* at this awful criſis of our fate.

"We ſhould be unworthy of the name and honour in which we ſtand pre-eminent among the nations of the earth; unworthy of the laws and liberty ſecured to us by the wiſdom and virtue of our anceſtors, and debaſed even below the envy and hatred of our inhuman foe, if we were leſs firmly united in ſpirit, leſs valorous of heart, leſs ready in action to take ſignal vengeance on him, who ſhall dare to place an hoſtile foot on this beloved ſoil, to which our affections are, as our deep-rooted oaks, faſt bound by the private endearments of our families, by the public bleſſings of our conſtitution in church and ſtate. The ſhock of arms from which our fields have been ſo long free, would not diſmay us, animated as we are in defence of objects valuable beyond all price, dear beyond all expreſſion: We fight for the preſervation of the choiceſt gifts of Heaven, the rights of our perſons and poſſeſſions, the independence of our government, and the pure faith of Chriſt. While a thirſt of blood, rapine, and devaſtation, which God abhors; envy, malice, and revenge, paſſions of the fiends of hell; inſtigate the foe to battle. In ſuch a ſtruggle we may confidently intreat *the God of Hosts to be with us*, in the conteſt of religion againſt infidelity; of moral rectitude againſt unprincipled profligacy; of juſt laws againſt capricious tyranny; of patriot loyalty againſt regicide uſurpation: through God we ſhall *do valiantly*."

*A Sermon, preached at the parish church of Hurley, in the county of Berks, on Sunday, July* 10, 1803, by the Curate of Hurley. 8vo. Pp. 16. 1s. Rivingtons.

WE have peruſed this diſcourſe with much pleaſure, and conſidered it as calculated to promote, in a high degree, the important object for which it was deſigned. The ſtyle is clear and impreſſive, and the doctrines contained therein are ſound and ably enforced, both by reaſoning and a happy application of ſcripture.

From the example of the Iſraelites, and more particularly of the inhabitants of Jabeſh-Gilead, when attacked by Nahaſh, the Ammonite, at the head of a powerful army, as recorded in the firſt book of Samuel, the writer takes occaſion to inculcate, in the ſtrongeſt manner, the duties which we owe to our country, more particularly at the preſent important criſis.

There are many paſſages we could willingly extract from this diſcourſe, but in ſo ſhort a publication our limits will not allow of it, and we ſhall therefore only ſelect the following, as a ſpecimen of the author's manner. He reaſons thus: "The ſame Divine Being who ſays, 'Love your enemies,' ſays likewiſe, 'Whatſoever ye would that men ſhould do unto you, do ye alſo unto them.' Some amongſt theſe men (alluding to the inhabi-

tants

tants of Jabesh-Gilead) had doubtless aged parents, beloved wives, and helpless children, whose weakness called loudly for protection against the insolent invader, and who must have wished for and expected assistance from those whom God had blessed with courage and vigour equal to the task."

To such of our readers as may be inclined to distribute in their parishes a short publication on the present awful crisis of public affairs, we know of none that we can recommend as better adapted for the purpose than the present; for although peculiarly applicable to the circumstance of raising the Volunteer Corps, it must continue to be in the highest degree appropriate to the times, so long as we continue to be threatened with invasion by a powerful and implacable enemy.

*Sennacherib defeated, and his Army destroyed; a Sermon, preached at Wanstead, Essex:* by the Rev. S. Glasse, D.D. F.R.S. 8vo. Pp. 20. Rivingtons. 1803.

THE approach of *Rabshakeh*, the Assyrian General, to Jerusalem; his denunciations of vengeance against its sovereign and his subjects; his vain boasting and his impious blasphemy; exhibit a strong similarity to the conduct of that Corsican usurper, who now threatens *our* Jerusalem with destruction. May the fate of him and his followers be the same as that of Rabshakeh and his army! Nor does the character of the good and pious king, Hezekiah, remind us less forcibly of that of our own gracious sovereign. Dr. Glasse has pointed these resemblances with his usual ability, and derived from them some admirable rules of conduct, grounds of hope, and lessons of courage. Most justly does he observe, that so far are piety and courage from being incompatible with each other, that the latter is the legitimate offspring of the former; and he holds up to the detestation of every pious mind a sentiment which cannot, we should think, have proceeded from the mouth of a *Christian*.

"We have heard of a most profligate sentiment, that it is more desirable to hear a soldier profane the name of his GOD, than to see him worship GOD in prayer. How little, alas! do such scoffers at religion know, that the only sure foundation of true courage is a well-grounded confidence and trust in GOD: that real fortitude is no *single* virtue, but the happy assemblage of many virtues united: it is the offspring of *humility*, which, whilst it produces a proper, but not an enervating, diffidence in ourselves, increases in us a just dependence upon GOD: it is the genuine effect of an humble *hope* of the divine favour, founded on a conscience purified by repentance, and void of offence towards GOD and towards men: it is the natural result of a due sense of his almighty power and mercy, who is able and willing to save such as put their trust in him: lastly, it is the natural fruit of a true faith, assuring us, that under all the circumstances of our lives, there is nothing can befal us, which is not under the supreme controul and disposal of infinite wisdom and goodness: that in all our concerns, whether temporal or spiritual, we are constantly to persevere in the use of the best means of ensuring success, and then to rely on the mercy of GOD, our Saviour and our Redeemer, for the acceptance of our endeavours, to secure the blessings of the present world, and the salvation of our souls in the world to come."

This discourse is "*intended* to be the soldier's manual," and a most excellent manual it would be.

*The*

*The National Defence: a Sermon, preached in the parish churches of Wainfleet, All-Saints, and Thorpe, in the county of Lincoln, on Sunday, the 7th of August,* 1803, by the Rev. Peter Bulmer, Vicar of Thorpe, and Chaplain to the Right Hon. Lord Muncaſter. 1803. Pp. 16. 8vo. Rivingtons, London. Price 6d. or 5s. per dozen.

THIS ſermon, we are told, was preached on the day on which that very excellent pamphlet, "Important Conſiderations for the People of this Kingdom," was diſtributed amongſt the inhabitants of the parithes named in the title. The author, in his advertiſement, obſerves, that "The object of the enſuing diſcourſe was to impreſs the minds of the hearers, eſpecially thoſe of the lower claſs, with a juſt ſenſe of the preſent critical ſtate of the country; and, by pointing out the wiſdom and neceſſity of the meaſures which have been ſanctioned by the legiſlature for the general defence and ſecurity of the realm, to animate them to prompt and vigorous exertions, in aſſiſting to carry ſuch meaſures into execution. Its effect, at the time of its delivery, was ſuch as to induce a wiſh that its uſefulneſs might be farther extended by means of the preſs. Its ſeaſonableneſs, therefore, may be conſidered as conſtituting its principal merit." The deſign of the preacher was in every ſenſe good, and we are happy to learn that it was effectual: indeed, had it not been ſo, the fault muſt have laid with the hearers, and not with the preacher; for a better application of that inſpired and inſpiring text—"*Be not ye afraid of them; remember the Lord which is great and terrible; and fight for your brethren, your ſons, and your daughters, your wives, and your houſes,*" we have never read. The concluding paſſage we extract with pleaſure, and we think our readers will ſhare our gratification. The union of ſcriptural expreſſion with the language of the preacher gives peculiar energy to the whole.

"In the name of the Lord God of Hoſts, we have ſet up our banners;" and who is this ſelf-confident apoſtate, this undaunted blaſphemer, that he ſhould thus dare to defy the armies of thoſe who truſt in the living God? Vain are thy threats, thou proud uſurper! and vain the vaunted proweſs of thy mercenary legions! 'Who ever hardened himſelf againſt God, and proſpered?' 'The Lord is our ſtrength and our ſhield, of whom ſhall we be afraid.' If we 'fear the Lord, and ſerve Him in truth with all our heart, we have his word to rely upon, that he will deliver us out of the hand of all our enemies.' He will not ſuffer *the Heathen to come into our inheritance; our temples they ſhall not defile, nor lay our cities in heaps, neither ſhall they give our dead bodies,* as they have threatened to do, *to be meat for the fowls of the air, and the beaſts of the field. Our God, who will not forſake his people for his great name's ſake, will fight for us, and ſave us.* This our moſt inveterate foe ſhall then no longer *be able to do us violence, the ſon of wickedneſs ſhall not* again have power to *hurt us. Our kingdom ſhall be eſtabliſhed for ever;* and all the world ſhall know and confeſs, that *verily there is a reward for the righteous; that, doubtleſs, there is a God that judgeth in the earth. Peace and plenty ſhall,* thenceforth, *reign in our borders; and the voice of joy and health ſhall be heard in our dwellings. Happy are the people that are in ſuch a caſe; yea, bleſſed are the people who have the Lord for their God.*"

Such efforts are at this time peculiarly requiſite and efficacious; and as churchmen, attached with all our hearts and ſouls to the eſtabliſhment both in church and ſtate, we feel the greateſt gratification at witneſſing the piety and patriotiſm which the Britiſh pulpit at this momentous

mentous criſis diſplays. The faithful Chriſtian paſtor and ſubject are alike manifeſted in the eloquent, ſpirited, and ſpiritual effuſions which have been recently delivered by our national prieſthood. And, in no one of theſe does there exiſt ſtronger proof of this than in the preſent article, which thoſe who heard it delivered ſeem thoroughly convinced of, as a letter, addreſſed by the pariſhioners to the writer (which we happened to ſee) abundantly teſtify. To the ſtrong teſtimony conveyed in that letter, ſo juſt to their paſtor, ſo creditable to themſelves, we have only to add, that in every point of view the diſcourſe is deſerving of it.

## POLITICS.

*A Vindication of Mr. Pitt, for having moved the Previous Queſtion on the Motion of Colonel Patten; with a view of the Conduct of that great Statesman, from that period to the preſent.* 8vo. Pp. 44. 1s. 6d. Rivingtons. 1804.

THERE is no part of Mr. Pitt's conduct which has been more violently, and, in our opinion, (as we have repeatedly declared,) more unjuſtly, attacked, than that which is the ſubject of the preſent "Vindication." We are free to admit, that many of theſe attacks originated in a miſconception of the queſtion; and we are, therefore, much gratified at ſeeing that queſtion now placed in ſo clear and perſpicuous, and, at the ſame time, in ſo true a point of view, as muſt reduce the aſſailants of Mr. Pitt to the neceſſity of ſupporting their attacks by very different arguments from any which they have hitherto employed. The reaſoning of this intelligent writer is ſo cloſe and connected as to preclude the ſelection of detached parts; we muſt therefore refer our readers to the tract itſelf, which, we venture to aſſure them, will amply reward them for the trouble of peruſing it. After defying the proof, that Mr. Pitt has, in any inſtance, refuſed his ſupport to *all meaſures of energy and vigour*, the author, very pertinently, adds, he will keep his promiſe to the laſt—"but then miniſters muſt *act*—not, indeed, raſhly do, and then as raſhly undo; nor, with a timid deſire to offend no one, liſten to every propoſal which is made to them. Politeneſs and flattery from a miniſter may indeed gain a vote, but will not protect an empire! It is not candour and courteſy which will ſave the country, but promptitude and actual preparation: it is not debate but deciſion, which the exigencies of the ſtate require. Montezuma would not, if he had been in the field when he was in the council, have been the priſoner of Cortes: 'Feeble men and temporizing meaſures,' ſays the hiſtorian, 'will ever be the reſult, when men aſſemble to deliberate in ſituations where they ought to act." Even ſo, and, *we* will add, that ſimilar effects will ever be produced by the want of ability to form a *ſyſtem* of conduct ſuited to the times, and the want of vigour to carry into effect any proper ſyſtem ſuggeſted by others.

There are two circumſtances reſulting from Mr. Pitt's parliamentary conduct, during the laſt ſeſſions, of ſo extraordinary a nature, (one of them particularly ſo), as to excite the aſtoniſhment (not unmixed with indignation) of every man whoſe reaſon is not obſcured by prejudice, and whoſe intellects are not blunted by party. The firſt occurred on the diſcuſſion of the General Defence Bill, "When the bill *was* introduced, Mr. Pitt ſupported it in principle, watched its proviſions, and ſuggeſted ſeveral improvements,

provements, through every ſtage of its diſcuſſion: the miniſters alſo muſt bear the like teſtimony to the quality of his exertions upon that occaſion, or they form the moſt inefficient body of men that ever pretended to direct the affairs of government. The amendments and modifications propoſed by Mr. Pitt were for the benefit of the country, or they were not; if they were, it is the conſummation of abſurdity to aſſert, that he preſented an oppoſing aſpect to the government of his country; if they were not, the miniſtry, either from fear of him, or from their inability to diſcover the miſchief of the propoſed arrangements, conſented repeatedly to plans inimical to the intereſts of the public; and thus the indiſcreet friends of Mr. Addington perceive not, that, in accuſing Mr. Pitt of not ſupporting the government, they fix upon the object of their praiſe the ſtigma of abject apprehenſion, or confirmed incompetency!"

A circumſtance ſtill more extraordinary, and, we believe, unprecedented in the annals of parliament, occurred during the progreſs of the Property Bill through the Houſe of Commons. "When the Income or Property Bill (I care not which it is called) was brought forward, he ſupported the general principle of it, as he did of the Defence Bill; but, in one ſtage of its diſcuſſion, he propoſed, upon a principle of public faith, an amendment, of which it was reluctantly confeſſed by Mr. Addington—and not till after a compelled reminiſcence—that he had been previouſly apprized by Mr. Pitt. This amendment the miniſter thought fit moſt ſtoutly to reſiſt: a diviſion took place upon it, and the queſtion was carried againſt the amendment by a majority in the proportion of three to one. On the next night was preſented for the firſt, and it is to be hoped the only, time, a moſt remarkable exhibition: the miniſter propoſed the very amendment, which, on the previous night, he had oppoſed, affirming that his former opinion ſtill remained. What a moment for an orator, in the exultation of ſucceſs, to have darted and faſtened upon this anomaly of a miniſter; to have expoſed this unparallelled inſtance of ignorant obſtinacy, yet moſt ungracious conceſſion? To have declined the opportunity would in common minds have been moſt forbearing—to have accepted the triumph would have degraded the lofty ſpirit of Mr. Pitt; he, therefore, with a ſerene and compaſſionate good-nature, expreſſed himſelf contented with the boon, and not diſpoſed to quarrel with the mode in which it was conferred. Of the merits, however, of the queſtion, what ſhall, what can, we ſay for Mr. Addington? The ſame alternative, which has before preſented itſelf, occurs again; the amendment was right or wrong; if right, Mr. Addington ſhould have been able to apprehend its propriety, and, apprehending, he ſhould have admitted it; beſides he had time to reflect on it at his leiſure, and might have made the proviſion as from himſelf; and that it was right, his new friend Mr. Tierney, or even Mr. Vanſittart, would have aſſured him, if he had referred himſelf to either of them: and thus he loſt both the opportunity and the grace of propoſing a juſt and popular arrangement: if, however, the amendment were wrong, he was bound to have perſevered [to perſevere] in that reſiſtance, which moſt probably would have been ſucceſsful: but to perſiſt in maintaining its impropriety, and yet to promote its adoption, is, I believe, an unprecedented and *unique* inſtance of political or miniſterial fatuity."

And yet theſe two inſtances of Mr. Pitt's conduct, in which he diſplayed not only penetration but magnanimity, have been ſelected as ſubjects for cenſure, by the miniſterial writers, ſo hurtful is zeal when unſupported

ported by talent or untempered by discretion. This tract is written with ability and temper; the arguments and facts adduced in defence of Mr. Pitt are decisive; and though the author condemns the weakness of the present ministry, he specifically exempts from the charge of incapacity, Lord Hawkesbury and Mr. Yorke.

*Two Letters from Satan to Bonaparte.* Edited by Henry Whitfield, M. A. Fellow of King's College, Cambridge. 8vo. Pp. 8. 3d. Highley. 1803.

THE Editor of these letters has been guilty of one grand mistake, which, we fear, will be considered as vitiating the whole of his plan, and as impeaching the authenticity of his M. S. S.: for he has made the *Father of Lies* utter the *Words of Truth*. Ex. Gr.—Satan loquitur:—"To do justice to your character you are more ambitious than ALEXANDER, more wanton of your cruelties than NERO, more intemperate than CALIGULA, more crafty than OLIVER CROMWELL—Terror has preceded your triumphs, rapine and carnage have followed the wheels of your chariot." Such of our readers as are disposed to overlook this fundamental defect may derive amusement from these productions of his Satanic Majesty, of the effects of whose advice and the value of whose communications we shall offer them the following specimen.

"By my advice, you are able to feast on hot *Prussian* cakes, eat *Parmesan* cheese, nibble sweet *Naples* biscuits, extorted from the fearful inhabitants, drink smuggled *Rhenish*, and indulge in *Port* wine.—Aided by me, you can demand labourers from HELVETIA, and ships from the BATAVIAN Republic. Grieve not, that the RUSSIAN BEAR should growl, and endeavour to save the *Westphalian* ham. The fact is, he begins to be alarmed for the safety of *his own bacon!* Grieve not, that the *English Porter*, *Sirloin*, and *Yorkshire Pudding*, are out of your reach. The very dregs of the English MALT spirit, as it ferments at present, would not suit your extraordinary constitution. You will do well to follow my advice, and let the French dance on the Continent to the tune of *Ca-ira* and *Drops of Brandy!* You may lead them a dance into SPAIN over the PYRENEES, if my scheme meets with your idea. I know for certain that the Spanish Monarch has still quantities of doubloons and pistoles left in his coffers, however they may be impoverished.

"I do not choose that you should remain ignorant how my *friends* live in these infernal regions. MARAT is still the Butcher of Swine. ROBESPIERRE is the intimate friend of DRACO, that Grecian, who is said, figuratively, to have written his laws in human blood. EGALITE, *ci-devant* Duc d'Orleans, climbs up a ladder, and vainly endeavours to reach the Crown of his Brother, for whose death he voted: an attendant, one of the party with whom he lived on earth, mocks him, and holds a pitcher to his thirsty lips, through whose porous bottom, the *waters of oblivion* discharge themselves. The *philosophic* CONDORCET raises airy bubbles from soap and water, through a tobacco-pipe. JACK CADE cries the last dying speeches and confessions of great men. WAT TYLER, once more handles the *trowel*, and OLIVER CROMWELL sifts ashes for our fire. Many Frenchmen are obliged to make *black* clothes; and, whether they are bad workmen, or their needles are too sharp, they constantly prick their fingers till they ache, and stream with blood."

*A Few Plain Thoughts, from a Well-wisher of* (to) *his Country.* 8vo. Pp. 20. Debrett. 1803.

SUCH a political hodge-podge of truth and falſhood, of good and bad principles, has ſeldom fallen under our cognizance. To the author's ſtatements of the danger to which the country is expoſed, and to his aſſertion of the neceſſity of extraordinary efforts in order to meet and to repel that danger, we ſubſcribe moſt heartily; but then he tells us that the preſent miniſters are "weak and inefficient", and yet exhorts them never to reſign their places to the late miniſters who, he aſſerts, were "wicked and unprincipled," thus indirectly expreſſing his wiſh that a new miniſtry may be formed out of the *Whig Club* or the *London Correſponding Society*, or, perhaps, out of both; and that there ſhould be "kept up no blind diſtinction of religion," and that "no man ſhould be deprived of his rights becauſe he profeſſes a different creed," adding, "Let toleration univerſally prevail;" thereby inſinuating, that blind diſtinctions of religion *are* kept up, that men *are* deprived of their rights becauſe they are not of the Eſtabliſhed Church; and that *toleration* does *not* univerſally prevail; we ſtare with aſtoniſhment, and aſk whether the writer is talking of England or of ſome other country? If he apply theſe obſervations to England, he muſt ſubmit to be charged with either incorrigible ignorance, or wilful miſrepreſentation. And when he farther aſſerts, that "no country is ever factious, rebellious, and conquerable, but when its government is unjuſt, cruel, and tyrannical," we cannot refrain from telling him that hiſtory gives the lie to his aſſertion, and from deſiring him to conſult *her* page before he takes up the pen again.

*Serious Conſiderations addreſſed to Britiſh Labourers and Mechanics, at the preſent Criſis.* 8vo. Pp. 29. Debrett. 1803.

THESE are the ſerious conſiderations of an upright and well-informed mind, and much it is to be wiſhed that they were read by every cottager in the kingdom. Fanciful notions of *equality* are here placed in a proper point of view, and the benefits of our conſtitution, and the evils of a change, diſplayed in a manner ſo clear as to be intelligible by the commoneſt underſtanding. The object of the author is to ſhew that the poor as well as the rich are materially intereſted in the event of the preſent conteſt, and, conſequently, in repelling the brutal attempts of the French.—He concludes, by obſerving;

"It is not in human nature, that men, proudly and juſtly conſcious of their own ſuperior advantages over all other nations, ſhould ſtand by as unconcerned ſpectators, while murder, rape, rapine, and plunder, ſtalk through the land which gave them birth; or, if fire-arms ſhould be wanting, that indignant freemen would heſitate to wield their ſcythes and pitch-forks, in order to prevent their houſes and property from being plundered and burnt; their wives and children from being diſhonoured; their preſent ſubſiſtence, and future projects, from being deſolated and ſwept away."

We truſt the event will be found fully to juſtify the confidence of this truly patriotic writer.

*The important History of the Atrocious Life and Actions of Napoleon Buonaparte having been completed in the* British Neptune, *on Sunday, October* 23, 1803. *A Summary of the whole is here offered to the Public.* 12mo. Pp. 16. 2d. Ginger. 1803.

THE *British Neptune* has ſtood foremoſt among the Engliſh newſpapers, in expoſing the crimes and the vices of this Corſican monſter in their native colours. A Life of Buonaparté, extended to ſome length, appeared in its pages, of which this little publication is a *Summary*. It is needleſs to ſay that all ſuch tracts are uſeful at this criſis.

*Reason Why. In answer to a Pamphlet, entitled,* "Why do we go to war?" *To which is affixed a Rejoinder to the Reply of the Author of,* "Why do we go to war?" *Second Edition, with Additions.* 8vo. Pp. 114. 2s. 6d. Stockdale. 1803.

WE noticed this pamphlet on its firſt appearance, with that commendation to which it was juſtly entitled; and we are glad to find that the public have concurred with us in our opinion of its merits. To the preſent edition an appendix is added, in which the author ably combats, and ſucceſsfully confutes, ſome additional aſſertions advanced by his adverſary in oppoſition to his arguments. We have lately heard the pamphlet, entitled, "Why do we go to war?" which, we underſtand, has been tranſlated into French, aſcribed to Horne Tooke, but with what juſtice, we pretend not to decide.

## POETRY.

*Clifton Grove, a Sketch in verse; with other Poems.* By Henry Kirke White of Nottingham. Dedicated (by permiſſion) to her Grace the Ducheſs of Devonſhire. Vernor and Hood. Small 8vo. Pp. 111. 3s. 6d. 1803.

IT is with much pleaſure that we notice the effuſions of youthful genius. The volume before us has many claims to our approbation; and, when it is known to be the production of a youth of ſeventeen, and that a conſiderable portion of its contents were written at the ſtill earlier age of thirteen, unjuſtly faſtidious muſt be the critic, who, with a view to cenſure, would analyze its numbers with ſeverity. *Clifton Grove*, though not poſſeſſing all the poliſh and harmony of Pope, has many beautiful paſſages, and affords a pleaſing earneſt of future excellence. Several of the ſmaller poems exhibit a neatneſs and point which we frequently look for in vain among the works of poets of maturer years.

The following introductory ſtanzas will enable the reader to form ſome eſtimate of Mr. White's poetical powers:

### TO MY LYRE.

AN ODE.

"Thou ſimple lyre,—thy muſic wild,
Has ſerved to charm the weary hour;
And many a lonely night has 'guil'd,
When even pain has own'd, and ſmil'd,
Its faſcinating power.

" Yet, Oh my lyre! the buſy crowd,
Will little heed thy ſimple tones;
Them, mightier minſtrels harping loud
Engroſs,—and thou and I muſt ſhroud,
Where dark oblivion thrones.

" No hand, thy diapaſon o'er,
Well ſkill'd, I throw with ſweet ſublime:
For me, no academic lore
Was taught, the ſolemn ſtrain to pour,
Or build the poliſh'd rhyme.

" Yet thou to *ſylvan* theme can'ſt ſoar;
Thou know'ſt to charm the *woodland* train;
The ruſtic ſwains believe thy pow'r;
Can huſh the wild winds when they roar,
And ſtill the billowy main.

" Theſe honours, Lyre, we may yet keep,
I ſtill unknown may live with thee;
And gentle Zephyr's wing will ſweep
Thy ſolemn ſtring, where low I ſleep
Beneath the alder-tree.

" This little dirge will pleaſe me more,
Than the full requiem's peal:
I'd rather than that crowds ſhould ſigh
For me, that from ſome kindred eye
The trickling tear ſhould ſteal.

" Yet dear to me the wreath of bay,
Perhaps from me debarr'd;
And dear to me the claſſic zone,
Which ſnatch'd from learning's labour'd throne,
Adorns th' accepted bard.

" And Oh! if yet 'twere mine to dwell,
Where Cam or Iſis winds along,
Perchance inſpired with ardour chaſte,
I yet might call the ear of taſte,
To liſten to my ſong.

" Oh! then, my little friend, thy ſtyle
I'd change to happier lays;
Oh! then, the cloiſter'd glooms ſhould ſmile,
And thro' the long, the fretted aiſle,
Should ſwell the note of praiſe."

Mr. White, we underſtand, is intended for the church, and the preſent volume is publiſhed for the purpoſe of aſſiſting him in defraying his college expences. We ſincerely hope that it may anſwer his expectations.

We muſt hint to our young author, however, that, in a future edition of *Clifton Grove*, he will do well to be leſs laviſh of the word "*career*," as a *verb active*: it occurs very frequently indeed. The following couplet alſo exhibits a want of euphony, which we could wiſh to ſee rectified:

" That blaſted yew, that mouldering walnut *bare*,
Each *bears* mementos of the fated *pair*."

Syr

*Syr Reginalde, or the Black Tower; a Romance of the Twelfth Century: with Tales, and other Poems.* By Edward Wedlake Brayley and William Herbert. 18mo. Pp. 108. Plates. 5s. Vernor and Hood. 1803.

THESE poems are as various in their degrees of merit, as in their kinds: ſome of them are ſerious, and others ludicrous; many of them exhibit ſtrong marks of genius and of taſte, and ſome are deficient in both. The romance of Syr Reginalde, which appears to be the joint production of the two bards, is a tale of terror well told, in which, as in ſimilar ſtories in the novels of Mrs. Radcliffe, ſupernatural appearances reſult from natural cauſes. "The Devil and the Lawyer," by Mr. Brayley, is deſtitute both of wit and of point, and has, in fact, nothing to recommend it. "The Exciſeman's Blunder" is little better. "The Cambridge Scholar," and "The Flitch of Bacon," diſplay a conſiderable portion of humour. "The Bloody Hand" is much too long, and too full of repetition, but the *point* and *moral* are excellent; indeed the thought is peculiarly happy. Of the *Odes*, that "To Superſtition" is the beſt; though the martial ode has great merit, and breathes a truly patriotic ſpirit. That our readers, however, may have an opportunity of forming ſome judgment for themſelves of the talents of theſe poets, we ſhall ſelect three ſpecimens of different kinds. 1. "Fair Ellen, or the Maniac," by Mr. Herbert; 2. "Addreſs to a Spider," by Mr. Brayley, in imitation of modern ſonnets; and 3. "The Cowſlip Girl," by Mr. B.

### FAIR ELLEN, OR THE MANIAC.

STRANGER, if ſigh of human woe,
Thy gentle boſom ſwelling,
E'er taught ſoft pity's tear to flow,
'Twill ſtream for lovely Ellen!
Yonder wood conceals the maid,
Tenant of the rural ſhade,
A fairer nature never made,
Than beauteous love-lorn Ellen!

Her tale would melt a heart of ſtone;
Sad it is—ah! paſt expreſſing;
Inſanity uſurps the throne
Of reaſon, heav'ns ſupremeſt bleſſing.
O death! thou dreadful, ſad alloy
Of human bliſs—thou foe to joy,
How could'ſt thou, cruel, thus deſtroy
The hopes of blooming Ellen!

The day was fix'd, the village throng
With pipe and tabor hail the dawn;
But ah! the ſprightly nuptial ſong,
With funeral plaints, too ſoon they mourn.
How near is grief to mirth allied!—
The cup of bliſs was dash'd aſide,
For that ſame morn young Henry dy'd;
The joy, the hope of Ellen!

E'er ſince diſtracted doth ſhe roam,
All human habitation ſcorning;

The field, the wild wood is her home
There lone she wanders night and morning,
Her sad employ is still the same—
She weaves the garland's poppy'd flame,
Or wildly calls on Henry's name;
Distracted, crazy Ellen!

And oft she doth the darkness brave,
While mortals rest so sound and weary,
To strew fresh flow'rs o'er Henry's grave,
Beneath the yew-tree, black and dreary;
And wails her sorrows to the moon,
Queen of the night, the maniac's noon!
Fix'd, gazing on that heav'n, where soon,
Shall end the cares of Ellen!

Yes, hapless maid, thy woes e're long,
Death shall destroy, thy cares allaying;
And thou Elysian fields among,
With peace and Henry shalt be straying.
Remov'd from every mortal ill,
Eternal love thy cup shalt fill,
For thee each heav'nly joy instil,
And make thee blest, oh! Ellen.

## Address to a Spider, that had taken refuge in the Poet's garret.

"Thou busy Reptile, wherefore dost thou ply
Thy nimble feet? Why spin a web so mazy?
Is it to snare an inconsiderate fly?
Or, by example, animate the lazy?—
Poor wretch, begone! I'll prove in either case
That thou hast made a most egregious blunder;
*Here* WANT so long hath dwelt with haggard face,
That no wing'd insect ever seeks for plunder;
And dire Necessity, that nipping quean,
So plays the devil with thy hungry Poet,
That never Indolence can step between
Him and his rhymes, but all his bowels know it.
Nay, even *now*—so dooms the goddess cruel—
He has nought to eat, but SPRATS and WATER GRUEL."

## The Cowslip Girl.

Near yonder grove, within the dell
Where birds their nestlings feed,
Beneath a lonely cot blooms Nell,
The cowslip of the mead.
The flower that in the garden grows,
The bloom on the tree,
The snow-drop, pink, and budding rose,
Are all less mild than she.

But

But cruel fate her youth o'ercaſt,
And Fortune blew ſo rude a blaſt,
That ſhe is forced, no aid being nigh,
To get her living by the cry
Of, 'Sweet and pretty cowſlips,
Come buy my ſweet cowſlips,
Three bunches a penny.'

"Behold where, o'er the dewy vale,
The maiden trips along,
And, ſweeter than the morning gale,
Breathes, ſoftly breathes a ſong;
But, ſee! Why does the damſel ſtart?
Ah, why her footſteps turn?
Kind Heav'n reward her tender heart!
She fears to cruſh a worm!

But cruel fate, &c.

"Yet, why ſhould we her fate lament,
Why wipe the tearful eye?
Her guileleſs boſom feels content,
Nor ever heaves a ſigh.
She knows, though ſhe has felt the ſmart,
Which cheerleſs want has given;
That thoſe who act a virtuous part,
Will happy be in heaven.

But cruel fate, &c."

The plates are five in number, and are well executed.

*Advice to the Adviſed; or the Philoſopher confuted: In a Poetical Dialogue between William Shuttle, the Weaver;—Thomas Thimble, the Tailor;—and his Wife Peggy. Never before made public.* By Theophilus Criſpin, a Northumbrian. 8vo. Pp. 12. Charnley and Son, Newcaſtle; Wilkinſon, Morpeth; Longman and Rees, London. 1803.

THIS is a ſatyrical attack upon ſome points advanced by Mr. Burdon in his "*Advice addreſſed to the Lower Ranks of Society,*" reviewed in one of our late Numbers. The chief object of the cenſure of this poetical monitor, appears to be that part of Mr. Burdon's advice, which relates to the marriage of the lower claſſes, where he cautions them not to marry too early, nor before they have made ſome proviſion for a family. We confeſs we perceive nothing ſo very deſerving of cenſure in ſuch a caution. Some other paſſages are alſo ſelected for the ſame purpoſe, but nothing is more eaſy than to detach paſſages from what precedes and follows them, from a work, and to make them appear either ridiculous or cenſurable, when, if viewed in connection with the other parts of the work, they may be perfectly harmleſs, or even praiſe-worthy. We certainly have found nothing in theſe pages to induce us to retract the praiſe which we beſtowed on Mr. Burdon's publication, though we give the author the fulleſt credit for goodneſs of intention, and ſoundneſs of principle.

*St. Guerdun's Well, a Poem.* By Thomas White, Maſter of the Mathematical School at Drumfries. Second Edition, greatly enlarged. 4to. Pp. 40. 2s. Robinſons, London; Creech, Edinburgh; Braſh and Reid, Glaſgow; and Clugſton, Dumfries.

THIS Poem was originally publiſhed before the eſtabliſhment of our Review; it would therefore be to deviate from an eſtabliſhed cuſtom, without any of thoſe extraordinary reaſons, which could alone juſtify ſuch deviation, to enter into an elaborate critical account of it. The ſtory is ſimple, founded on popular tradition, and having for its moral, reſignation to the will of God. A better moral could not be choſen. Mr. White has diſplayed, in his narrative and illuſtrations, a poetical genius, and, which is much better, a feeling heart and a religious mind.

## LAW.

*An Eſſay on the Law of Patents for new Inventions: to which are prefixed Two Chapters, on the General Hiſtory of Monopolies, and on their Introduction and Progreſs in England, to the time of the Inter-regnum. With an Appendix, Copies of the Caveat, Petition, Oath, and other Formulæ, with an arranged Catalogue of all the Patents granted from January* 1, 1800, *to the preſent Time.* By John Dyer Collier. 8vo. Pp. 332. Longman and Rees. 1803.

MR. COLLIER has rendered a very acceptable ſervice to the public, by ſupplying them with a clear, and compendious Digeſt of the Law of Patents, with ſuch explanations and illuſtrations, as render it intelligible to the plaineſt underſtanding. The previous chapters on monopolies are written with ſpirit, with elegance, and with the ſtricteſt regard to hiſtorical truth. In ſhort, he has moſt ſucceſsfully accompliſhed the ſcheme of his work, as explained by himſelf in his preface. "1. To arrange the ſubjects of enquiry with accuracy.—2. To detail the leading principles applicable to them in the reſpective diviſions where they are propoſed.—3. To illuſtrate and confirm thoſe principles from the higheſt judicial authorities." This, and much more, has he done;—thus, bringing into a comparatively ſmall compaſs, a maſs of uſeful, and valuable, information, which, before lay ſcattered through a number of ponderous volumes, unknown to many, and attainable by few.

*The Trial of Edward Marcus Deſpard, Eſquire; for High Treaſon, at the Seſſion Houſe, Newington, Surrey, on Monday, the 7th of February,* 1803. Taken in ſhort hand by Joſeph Gurney, and William Brodie Gurney. 8vo. Pp. 272. M. Gurney, Holborn Hill. 1803.

THIS volume contains a full and accurate account of one of the moſt important trials which have occurred ſince the middle of the laſt century. The liſt of the Jury, the ſpeeches of Counſel, and the charge of the Judge, are given at length. The events of the trial are too freſh in the minds of our readers to render any ſummary of them neceſſary from us.

*The Trial of William Codling, Mariner; John Reid, Mariner; William Macfarlane, Merchant; and George Easterby, Merchant; for wilfully and feloniously destroying and casting away the brig Adventure, on the High Seas, within the jurisdiction of the Admiralty of England; at a Session of Oyer and Terminer and Gaol Delivery for the Admiralty of England; held at Justice Hall, in the Old Bailey, on Tuesday, the 26th of October,* 1802. Taken in shorthand by Joseph Gurney and William Brodie Gurney. 8vo. Pp. 260. 5s. M. Gurney. 1803.

TWO of these prisoners, Codling and Reid, were tried for the actual destruction of the ship; and the other two, Easterby and Macfarlane, for procuring it to be destroyed, with an intent to defraud the insurers. They were all convicted, but an objection was taken by the counsel for the two last, on the ground that the offence with which they were charged having been committed on land, the Admiralty had no jurisdiction. Accordingly a case, founded on this objection, was reserved for the opinion of the Judges, who, of course, confirmed the objection, as Easterby and Macfarlane received a free pardon. The course observed, on this occasion, was such as we hope always to see observed on similar occasions—that is, whenever a great crime has been committed, but doubts arise as to the adequacy of the existing law to meet the case, not to extend that law by forced *constructions*, but to let the criminal escape, and to pass a new law for the purpose of removing the doubts, and of securing the punishment of future offenders.—On the 13th of May last, Lord Ellenborough brought a bill into the House of Lords, which passed into a law, for remedying the defect in the statute of Geo. 1. on which these men were tried, and also for extending the powers of an act of Henry the Eighth, relative to murders, accessaries to murders, and to manslaughters. Every law which removes doubts, and introduces certainty into our criminal proceedings, is a benefit rendered to public justice.

## EDUCATION.

*English Grammar, adapted to the different classes of Learners. With an Appendix, containing Rules and Observations, for assisting the more advanced Students to write with perspicuity and accuracy.* By Lindley Murray. *The Eighth Edition, with considerable Improvements.* 12mo. Pp. 302. Longman and Rees, London; Wilson and Spencer, York. 1803.

THE number of editions through which a book runs is no *absolute* proof of its intrinsic merit; but, in the case of Mr. Murray, it must be considered as a general acknowledgment of the ability and judgement with which his Grammar is composed, and of its consequent utility. The additions and alterations in the present edition are numerous, and such as experience suggested. Of these, a different and better disposition and arrangement of the prepositions and conjunctions, and the alteration of some of the references, are the most striking and useful.

*English Exercises adapted to Murray's English Grammar, &c. Designed for the benefit of private Learners, as well as for the use of Schools. With a Key to the Exercises.* By Lindley Murray. *The Seventh Edition, with considerable Improvements.* 12mo. Pp. 368. Longman and Rees, London; Wilson and Spence, York. 1803.

THE Principle on which all the publications of Mr. Murray, for the instruction of the rising generation, are founded, is such as give him an unquestionable claim to public protection. The man who blends religion and morals with the elements of scientific knowledge, renders an eminent service to society; and where ability of execution is added to excellence of design, as in the present case, the claim becomes irresistible.

*The Power of Religion on the Mind, in Retirement, Affliction, and at the approach of Death; exemplified in the Testimonies and Experience of Persons distinguished by their Greatness, Learning, or Virtue.* By Lindley Murray. *The Eleventh Edition.* 12mo. Pp. 268. 3s. 6d. bound. Longman and Rees, London; Wilson and Spence, York. 1802.

THE force of example is well known to operate much more powerfully on many minds than the energy of precepts. The examples which Mr. Murray has here selected, and the judicious reflections which accompany them, are such as can scarcely fail to make the best impressions, and to produce the best effects, on all who read them with attention. The consolations of hope, which can only be derived from a sense of religion, have the power to blunt the dart of affliction, and to deprive adversity of her sharpest sting. To show, then, where and how such causes have so operated, is to direct the mind to religion, as the source of all relief, as it is of all true happiness. The present edition of this excellent publication, which has been long known and commended, is enlarged, by the addition of twenty-two new characters, filling nearly one hundred pages.

*Elegantiæ Latinæ; or Rules and Exercises illustrative of Elegant Latin Style, intended for the use of the Higher Classes of Grammar Schools.* 12mo. Pp. 240. Smart and Cowslade, Reading; Pridden, Law, &c. London. 1803.

THESE rules and exercises, given to the world by Mr. E. Valpy, are the combined result of theoretical knowledge and practical observation. If duly studied, they will greatly facilitate the acquisition of a pure, correct, and elegant style of Latinity, after the elementary principles of the language are fully understood. We have examined them with attention, and, though we take to ourselves no share of the compliment paid to the magni and docti viri of the critical world, we have no hesitation in pronouncing them to be well calculated for the purpose which they are proposed to accomplish.

*Latin Dialogues, collected from the best Latin Writers, for the use of Schools.* Second Edition. 12mo. Pp. 100. Smart and Cowslade, Reading; Pridden, Law, &c. London. 1803.

THE nature and object of the publication before us, will be best explained in the Editor's own words: "The principal use of this little work is to supply the classical student with the best phrases on the common occurrences of life, from Plautus, Terence, Virgil, Cicero, Juvenal, &c. an object which will

will be acknowledged to be of conſiderable importance in a Latin education. With a view of leading the ſcholar to a familiar knowledge of the pureſt writers, by ſtoring his mind with elegant expreſſions, rather than furniſhing him with the moſt proper ſtyle of converſation in the Latin language, the poets have been made to contribute a conſiderable ſhare of the phraſes. It has been a principal object in the Latin part, to point the attention of the learner to claſſical alluſions and cuſtoms, explained in the Engliſh, by correſponding manners in modern times.

To theſe Dialogues is added an uſeful table of the Roman and Grecian money.

## NOVELS AND ROMANCES.

*The Cave of Cosenza, a Romance of the Eighteenth Century. Altered from the Italian.* By Eliza Nugent Bromley. 2 vols. 12mo. Pp. 680. 12s. Robinſons, 1803.

THE production here announced, is graced with a reſpectable liſt of ſubſcribers, and is inſcribed to H. R. H. the Duke of York. To neat and correct expreſſion, the fair author has added ingenuity of arrangement, ſo that the *denoument* is judiciouſly protracted to the concluſion of the work, which, from the various turns of fortune, and the multiplicity of well-ſupported characters that are introduced, will, in our opinion, contribute greatly to amuſe an idle hour.

*Daphnis and Chloe, a Paſtoral Novel, now firſt ſelectly tranſlated into Engliſh, from the Greek of Longus.* 12mo. Pr. 265. Vigurs, Penzance; Vernor and Hood, London. 1803.

THIS little novel, *ſuppoſed* to be an imitation of the Ethiopics of Heliodorus, has undergone more tranſlations than almoſt any production of ancient Greece, to ſay nothing of the various forms in which it has been printed in the original language, from an octodecimo to a folio. The moſt ſplendid of the tranſlations is that in French, printed, a few years ago, by Didot, in quarto; and, of the Greek editions, the folio, printed at Parma, and of which only five-and-twenty copies are ſaid to have been ſtruck off, is indiſputably the moſt elegant. By "*ſelectly* tranſlated," which is not good Engliſh, by the bye, the preſent tranſlator evidently means, that he has purpoſely omitted certain paſſages of the original. As far, however, as we can judge, without comparing the tranſlation with the original, the omiſſions are not to be lamented; and the reader, at all events, is made ample amends for them, by the addition of notes, many of which contain very judicious critical obſervations, and genuine humour.

## MISCELLANIES.

*The Pic Nic.* 12mo. 2 vols. Pp. 521. 10s. Hughes, Faulder, &c. 1803.

THE contents of theſe intereſting volumes filled twelve numbers of a weekly publication, which appeared under the ſame name, and which was then dropped, or rather merged in the *Cabinet*. When theſe papers

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are compared with thoſe faſhionable publications of the day, which boaſt moſt loudly of the extent of their circulation, they appear as wit to dullneſs, as ſenſe to folly, and as knowledge to ignorance. In the preface we have the following brief account of the *Pic Nic Society*, which made ſo much noiſe during the laſt winter, and which was, with equal perſeverance and ſtupidity, ſo unmercifully abuſed by moſt of the daily prints.

" In the early part of the year 1801, Colonel Henry Greville propoſed, with the aſſiſtance of M. Texier, to give a little theatrical fête to a ſelect party of his acquaintance. It was, indeed, intended to be a very confined exhibition; but the applications for admiſſion were ſo numerous, that the expence became an object of ſerious conſideration. To leſſen this inconvenience it was propoſed, that the ſupper ſhould be Pic Nic, that is, each perſon invited was to ſend a diſh. According to this regulation, the fête took place, and every perſon preſent acknowledged the ſatisfaction of paſſing an evening of ſuch rational amuſement, and diveſted of the monotony of a rout. In ſhort, ſo much cheerfulneſs was ſeen, and ſo much honeſt pleaſure enjoyed at this entertainment, that it was propoſed to renew it in the following winter, on the plan of a regular eſtabliſhment, which was to be limited to a certain number of ſubſcribers among perſons of the firſt faſhion, to meet once a fortnight, to enjoy the amuſements of acting, muſic, and dancing, and to conclude with a ſupper, and catches and glees. Every member was to pay ſix guineas for his admiſſion ticket for the ſeaſon, and to ſend to the cellar ſix bottles of wine or a guinea. Ladies of high rank were to become patroneſſes, that perſons in the habit of living together might belong to their books, and, at the ſame time the eligibility of the ſubſcribers be ſecured.

" The deſign proceeded with a ſucceſs that was naturally to be expected from it, and was ſoon compoſed of 230 perſons, among whom were many of the firſt rank and diſtinction in the kingdom. A little theatre was erected at the Old Concert-rooms in Tottenham-ſtreet; a few French and Engliſh pieces were got up by ſome amateurs, and the orcheſtra was filled with gentlemen performers. At nine the curtain drew up; at eleven, or ſometimes a little later, the performance concluded; ſupper was immediately ſerved; and, after a few catches and glees, the party diſperſed. No lady was among the actreſſes, nor were cards or dice introduced. The ſurplus that might remain at the concluſion of the ſeaſon, was to be preſented to the fund for decayed actors and actreſſes.

" The ladies and gentlemen who accepted the office of Lady Patroneſſes and Managers were,

THE DUCHESS OF DEVONSHIRE.
THE MARCHIONESS OF SALISBURY.
THE COUNTESS OF CHOLMONDELEY.
THE COUNTESS OF BUCKINGHAMSHIRE.
COUNTESS MOUNT EDGCUMBE.
VISCOUNTESS MELBOURNE.
VISCOUNTESS DUNGANNON.
LADY TEMPLETON.
HON! MRS. DAMER.
MRS. CREWE.

MANAGERS.

THE EARL OF CHOLMONDELEY.
THE EARL OF MOUNT EDGCUMBE.

HON.

HON. P. LAMB.
WILLIAM SPENCER, ESQ.
T. SHERIDAN, ESQ.
WILLIAM MADDOX, ESQ.
Director for the whole Eſtabliſhment,
HENRY FRANCIS GREVILLE, ESQ.
R. BULLOCK, Secretary.

Adverſe, as we are, to the principle of private theatrical exhibitions in general, we cannot but acknowledge that, in the preſent inſtance, every poſſible care was taken to obviate every poſſible objection. But notwithſtanding theſe pains, and notwithſtanding, alſo, the rank and character of the members of this ſociety, nearly all the morning papers, and the whole tribe of paragraph writers, immediately attacked them with the moſt rancorous abuſe. Any perſon who has conſidered the conduct of theſe papers in general, and has witneſſed the perfect apathy, and profound ſilence, obſerved by them in reſpect of ſcenes of the moſt flagrant immorality, which too frequently diſgrace our regular theatres,* and render them unfit for a virtuous and modeſt woman to frequent, would, at firſt, be extremely aſtoniſhed at finding the ſenſibility of their reſpective conductors ſo ſuddenly rouſed, and all thoſe gentlemen become, in one and the ſame moment, as if the electric fluid of morality had been conveyed to them as they ſtood hand in hand, ſuch ſtern, rigid, and irritable moraliſts, that they were ſhocked at the bare idea of a private theatre, however guarded, however chaſtened, and however purified. A little reflection, however, would ſuffice to make ſuch aſtoniſhment ceaſe, by convincing him, that the *ſilence* in the one caſe, and the *clamour* in the other, proceeded from one and the ſame cauſe. In ſhort, Mr. SHERIDAN, who, as a Member of the Houſe of Commons, did not bluſh to oppoſe a propoſed tax upon theatres, during the adminiſtration of Lord North, *becauſe* it would be prejudicial to his intereſts, as the proprietor of a theatre, and who did not, at a ſubſequent period, heſitate to impoſe on the public a tax of double the amount of the tax propoſed by the government, which he ſaid would *ruin* the theatres, conceived that the intereſts of Drury-lane might be affected by the eſtabliſhment in Tottenham-ſtreet; and therefore authorized his ſon to tell Colonel Greville, "that he would uſe all the means in his power to cruſh the undertaking." The very next day, after this communication, "the newſpapers in a body commenced an attack on the club, which, for its indecency, ſcurrility, and falſhood, and it is ſaying all that can be ſaid as to its inveteracy, is not to be equalled in the pages of the London newſpapers." Here Mr. Sheridan proved, to the perfect conviction of every rational being, his intimate con-

* The good which the proprietors of theſe diurnal productions have the means of effecting, was amply demonſtrated at one period of the laſt war, when the exhibition of *Venice Preſerved* was made a pretext for rendering Drury-lane Theatre the perfect counter-part of a Jacobin Club. The obſervations, however, in the *True Briton* and *Sun* ſoon brought the managers to their ſenſes, and occaſioned a diſcontinuance of the performance. Having ſaid this, it is but juſt to add, that none of the evil effects produced on the morals of ſociety by any of theſe *faſhionable* prints, are imputable to either of theſe papers, which have uniformly preſerved a regard for propriety and decorum, highly creditable to their proprietors and conductors.

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nexion with, and indeed abſolute controul over, the preſs, for particular purpoſes, whenever he choſe to exert it. The whole tranſaction, which is here related with great candour, temperance, and perſpicuity, proves the conduct of Mr. S. to have been ſhuffling, intereſted, mean, pitiful, and unfair; and that of Colonel Greville to have been the reverſe of all this. Is it to be endured, in a free country, like this, that the proprietor of a public theatre is to impoſe ſuch reſtrictions as he pleaſes on the private amuſements of our nobility and gentry? Forbid it, bright genius of Britiſh freedom: forbid it, much-inſulted common ſenſe!

As one proof, among many, of the extent to which this newſpaper calumny, and *combination*, were carried, we inſert the following paragraph, which appeared in one of them:—"The public, perhaps, are not aware, that *deep play* and *private rooms* form a conſpicuous part of the rules of the new club in Tottenham-ſtreet." Had this been true, moſt certainly the club would have deſerved to be devoted to public execration, and it would have been the duty of the magiſtrates immediately to interpoſe their authority, with a view to check its licentious proceedings. But the fact is, that theſe aſſertions were utterly deſtitute of truth, and that the writer of the paragraph knew this to be the caſe. Play was ſpecifically forbidden by the rules, and the private-rooms had no exiſtence. Yet the *Morning Poſt*, and two other papers, refuſed to contradict this atrocious falſhood, which involved ſo many reſpectable characters, on the ſtrange principle, "that it involved the intereſts of a brother editor;" which was as much as to ſay, "if a brother editor tells a lie, however wicked and dangerous, I will not contradict him." A pretty ſpecimen, truly, of the morality of theſe new moraliſts! The *Morning Poſt*, above all papers, ſhould have refrained from ſuch attacks as theſe; becauſe we venture to aſſert, that its ſcandalous anecdotes, its amorous aſſignations in the form of *advertiſements*, and its ſhameful invaſion of domeſtic privacy, have done more to corrupt the morals of the female world, to injure the national character, and to deprave the public taſte, than all the other papers put together. To trace the hiſtory of this paper, ab ovo, through all its turnings and its ſhiftings, its changes, and its transfers, would be no uſeleſs taſk. If public rumour ſays true, it has very recently changed maſters once more, for the conſideration of *twelve thouſand pounds* and upwards! But we may poſſibly have occaſion to recur to this ſubject hereafter. In the mean time we cannot but expreſs our wiſh, that it had changed its morals with its politics; and then the public would have benefited by the change. Some admirable ſpecimens of the *wit* of this paper, and of ſome others, are exhibited in theſe volumes; wit which would diſgrace a Merry Andrew at Bartholomew fair.

The Pic Nic contains many able compoſitions, both in proſe and verſe; and many excellent ſpecimens of ſound criticiſm, dramatic, political, and moral. As friends to the improvement of public principle, and to the melioration of public taſte, we cannot but lament that the conductors of this paper ſhould have diſcontinued their laudable efforts.

*The Soldier's Friend; containing familiar Inſtructions to the Loyal Volunteers, Yeomanry Corps, and Military Men in general, on the preſervation and recovery of their health; arranged under the following heads:—Preliminary Remarks; Wounds, and other Caſualties; Camps and Barracks; Cleanlineſs; Exerciſe; Military Dreſs; Weather; Diet, and Cookery; Intemperance; Prevention of Diſeaſes; Hoſpitals and Nurſing; Appendix, with additions. With a Pre-*

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*fatory Address to Commanding Officers.* By William Blair, A.M. Member of the Royal College of Surgeons, &c. &c. *A new Edition, conſiderably enlarged, and illuſtrated by Eight Engravings.* 12mo. Pp. 312. 5s. or 1l. 5s. for 25 copies. Murray. 1803.

THE title page of this book is ſo explanatory in itſelf, as to relieve us from the neceſſity of enumerating its contents. As far as we are able to judge, on ſubjects by no means familiar to us, theſe inſtructions will be highly ſerviceable to thoſe for whoſe uſe they are particularly deſigned. They are drawn up with much good ſenſe, and with great apparent knowledge of the ſubject; and they relate to matters, at this time eſpecially, of high importance; for what can be more important than the preſervation of the health of thoſe, who, leaving their family and their friends, go forth to the field in defence of their country?

*Solemn Proteſt againſt the Revival of Scenic Exhibitions and Interludes at the Royalty Theatre; containing Remarks on Pizarro, the Stranger, and John Bull. With a Poſtcript.* By the Rev. Thomas Thirlwall, M.A. a Member of the Society for the Suppreſſion of Vice. 8vo. Pp. 16. 6d. Rivingtons. 1803.

THE occaſion of this addreſs was the licenſe granted by the magiſtrates of the diſtrict to re-open the Royalty Theatre, againſt which Mr. Thirlwall enters his ſolemn proteſt, with a zeal becoming a Chriſtian miniſter, and with a ſtrength of argument which ſhews the man of ſenſe, ability, and reflection. His objections, however, go beyond the immediate object of his proteſt, and apply to theatrical repreſentations of every kind; in reſpect of which he concurs, rather incautiouſly we think, with Mr. Wilberforce. He is, we are ſure, too expert a logician to argue *ex abuſu ad uſum*; and yet it ſeems to us, that it is the *abuſe* of ſuch exhibitions which has ſupplied him with the ſtrongeſt grounds of cenſure. This remark applies to his *general* reflections, and not to the *particular* caſe of the Royalty Theatre, in regard to which he has taken a ground, whence he will not eaſily be driven. His comments on ſome modern productions of the ſtage are indiſputably juſt; but then this queſtion occurs—Could not, and *ought* not, the Lord Chamberlain to have prevented their repreſentation? It is again true, that the language and the conduct of many perſons frequenting the theatre are a diſgrace to a civilized country: but have not the managers the *power*, and is it not their *duty*, to put a ſtop to ſuch proceedings? Nay it is the bounden duty of the Bow-ſtreet magiſtrates, who claim a kind of excluſive juriſdiction over the Theatres, to prove themſelves really cuſtodes bonorum morum, as the law intends they ſhould be, by taking cognizance of the licentiouſneſs which is nightly practiſed in their very ſight, as it were, and to bring the offenders to puniſhment. If the evils here reprobated are indeed proved to be inſeparable from the inſtitution, there is an end to the queſtion of *reform*; but much as has been written on the immorality and unlawfulneſs of ſtage amuſements, the minds of even the religious and moral part of the public have never yet been made up on the ſubject. That the ſtage *may* be rendered a ſchool for morals, and a vehicle for the diſſemination of good principles, we firmly believe; and that *it ought to be* ſo, we are very ſure. But be that as it may, the arguments of this reſpectable Divine are worthy the moſt ſerious attention, and the manner in which he has brought the matter of diſcuſſion before the public, entitles him to the thanks of the community.

*Elegy*

# POETRY.

*Elegy on the Death of* GENERAL GRINFIELD, *who fell a Victim to the Yellow Fever, at the Age of* 58 *Years, on the* 19*th October*, 1803, *in the Island of Barbadoes, three days after the decease of his amiable Lady.*

By Captain STOCKDALE, Loyal Britons.

WHAT boding omens, on the Weſtern gale,
In tearful ſympathy, this iſle aſſail?
Why, ſad, reſponſive, does Britannia ſigh?
Has fate decreed a nation's downfall nigh?
Ah! no! But yet a generous people mourn
Their GRINFIELD dead, from them and glory torn—
The verdant laurels, to his eager graſp,
Yield, nor relent, his warlike brow to claſp.
Long, vainly, death, in battle's ſtorm, had tried
To pierce his gallant breaſt with crimſon dyed:
In vain oppos'd the thundering cannons roar
And glittering ſteel; he firmly trod the ſhore:—
His country's cauſe bore down the oppoſing hoſt,
" My COUNTRY, GOD, and KING" his only boaſt.

So, foil'd, the tyrant, in the blood ſteep'd field,
To other ſcenes he flew, unus'd to yield:
A much lov'd wife in ſickneſs, drooping, laid;
The hero ſoon the calls of love obey'd;
To ſooth her pain, without ſucceſs, he ſtrove;
Her ſpirit fled, to happier realms, above.
He felt the fatal pang, and, kneeling, cried
" Thou, deareſt angel, be my final guide!
" The path long trodden on the earth below,
" Together leaving, let us now forego!
" No more on fleeting triumphs ſhall I riſe,
" But join thy choir celeſtial in the ſkies."
Our mortal hero then reſign'd his breath,
And, dying, conquer'd, e'en the victor, death.

*London, Jan.* 12, 1804.

*Note.*—General Grinfield, at the time of his univerſally lamented death, was Commander in Chief of his Majeſty's Forces, ſerving in the windward and leeward Charibbee Iſlands, and Colonel of the 86th Regiment of Foot. In the ſhort ſpace of three months, he had captured the French iſlands of St. Lucia and Tobago, the former by ſtorm; and the Dutch ſettlements at Demerara, Eſſequibo and Berbice by capitulation. In the firſt campaign of the late war he, then Colonel of the battalion of the 3d Foot Guards was preſent at the ſiege of Valenciennes, &c. at which his Royal Highneſs the Duke of York commanded in perſon, and very particularly ſignalized himſelf in the well known attack on Lincelles, where, being ſecond in command under General Lake, they with only 1120 of the Guards, beat 5000 French, and obliged them to give up the poſt.

## THE VOLUNTEER.

*(Morning of the March.)*

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Britons! relax the ties of love,—of home;
Brace every ſinew for the glorious field,
Where floats the Royal Standard: act like men;
And truſt the God of Battles for reward.

T. W.

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There! theſe ſtraps, which are buckled by thee,
Shall cover this boſom, in face of the foe:
As a huſband I feel,—as a father I go;
When thee, and theſe ſweet ſmiling cherubs I ſee,
Even tears of a Briton muſt flow!

Slumber on, belov'd pledges, in peace;
From your mother and you be diſtant the war;
They ſmile at my kiſſes—for you, dangers I'll dare:
To meet them I'm ready—my tears ſoon ſhall ceaſe,
When our drums ſhall re-echo afar.

Be thou chear'd, for our innocents' ſake;
Dear partner, o'er all does not Providence ſway?
For the Throne, for the Altar, I join the array;
Juſt Heaven, his dreadful avengers awake,
Can, at once, Gallic horrors repay.

He, who falls in the glorious field,
The deathleſs regard of his country ſhall gain;
To his children and wife ſhall his glory remain:
"With blood, Britain's ſafety our brave father ſeal'd,"
Shall of babes now aſleep be the ſtrain.

Darling! yield not, for my ſake, to woe;
For the grief we now feel, muſt Gallic blood pay;
"Single-handed," in arms, Britain pants for the fray·
To periſh—or live—your protector I go;
Hark!—our drums forbid longer delay.

T. W.

## TO THE EDITOR.

SIR,

HAVING met with the faint ſketch of a well known character in your excellent publication, and highly approving of your reſolution to expoſe it to

to the world, I have attempted a paraphraſe of an admired Epitaph, by way of apotheoſis on the ſame.

I am, Sir, Yours,

A CONSTANT READER.

Here rots his carcaſe, in the mould'ring earth,
A wretch to Fortune and to Fame well known;
Pale Malice chuckled at his hateful birth,
And Beelzebub ſoon mark'd him for his own.

Great was his Av'rice, and his Feeling numb,
Hell did a recompence as greatly ſend,
He gain'd by uſury, not half he wiſh'd, a plum,
He never loſt, for he ne'r had, a Friend.

No farther ſeek his Vices to explore,
Nor ſearch in vain for Merit unpoſſeſs'd,
His ſad example may the world deplore,
A life unbleſſing, and a death unbleſs'd!

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## TO OUR READERS.

NOT having it in our power to inſert Mr. Dallas's Strictures on the Edinburgh Review entire in our Number of this Month, and convinced of the juſtice of his remarks on the unwarrantable attack made upon him, we have deferred their appearance till next month, in order that, by complete inſertion, they may have their full force and due effect.

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## LITERARY INTELLIGENCE.

THE Claſſical World will be pleaſed to hear that a new tranſlation of the WORKS OF SALLUST, by Henry Stewart of Allarton, Eſquire, is in the Preſs. To this work, which will appear in two quarto volumes, will be prefixed *Two Eſſays*, on the Life and Writings of Salluſt, with Notes Critical and Biographical, intended to illuſtrate the Civil and Literary Hiſtory of the Age of Auguſtus.

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## TO CORRESPONDENTS.

"A Suffolk Curate's" Defence of the Society for the Suppreſſion of Vices ſhall appear in our next.